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CAMPBELL'S TRAVELS.

SECOND JOURNEY

IN

SOUTH AFRICA.

VOL. II.

Mahootoo, Queen of Lattakoo in full dress.

London, Pub.d by C. Westley, 10, Stationers Court, 1812.

TRAVELS

IN

SOUTH AFRICA,

UNDERTAKEN AT THE REQUEST

OF THE

LONDON MISSIONARY SOCIETY;

BEING

A NARRATIVE OF

83704

A SECOND JOURNEY

IN THE

INTERIOR OF THAT COUNTRY.

BY THE

REV. JOHN CAMPBELL.

WITH A MAP AND COLOURED PRINTS.

VOL. II.

London:

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1822.

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TRAVELS, &c.

CHAP. I.

REPROOF TO THE NATIVES—CONVERSATION WITH THE KING AND HIS CHIEF MEN—MODE OF ASSEMBLING THE PEOPLE FOR WORSHIP—ACCOUNT OF THE TAMMAHAS—A STORM OF WIND AND SAND.

MAY 22.

IN the morning many young people were standing opposite the tent-door to see us take our breakfast. The chief Mahalalewhey was observed to say something to them, on which they immediately dispersed. On inquiring why he ordered them away, he informed us he had said, that if they behaved as bad as they had done the preceding evening, the word of God would pass from Meribohwhey, for people would be afraid to come and tell it them.

Many attended our worship at eleven P. M., when they were told what great things the Son of God had done for the salvation of men, and in order to gain their love. The people gave ap-

parent attention. There were present the King, the chief captain, and Mooshene, captain of another Tammaha town, ten or twelve miles distant. After the meeting was over, the king and chief men returned, and we entered into conversation with them. On being requested to tell what they knew of God? The King replied, that they knew nothing of God, but when they saw wagons, and the things in them, and the tent, &c. they thought that the men who could make such things must be a kind of gods, but now that we had told them otherwise, they knew we were men like themselves; he then added, that they knew not what to think of God. The King (who is an old man) said, that old men in former times used to speak of those things, but men now speak of nothing; that he knew he was ignorant, and had come to the tent to be instructed. On being asked if he knew that he had a soul, he said he did not, nor did he know any difference between men and beasts; but that they had always known there was a God, and that he was near them, and killed them; but they never knew why he was angry. When they did what was bad, I asked if their hearts told them it was evil which they had done;---such as when they murdered or stole? The king answered "When a man does evil he does not think of it, but if a man tells him, and reproves him for it, then he thinks of it and is afraid." "When they thought God killed them,"

I inquired, "did they do any thing to please him?" The King replied, "We never thought of it---no man ever thought what would please God." He was surrounded by the wonderful works of God, I observed, such as the sun, did he ever think how large it was? Answer, They never thought of it. "Let the king think of it now," I said, "and tell me what he thinks?" He said he could not think of it, but we must tell him. With this request I immediately complied. On being asked where that luminary went in the night-time, he said he thought (speaking with seeming diffidence) it took a short turn from there, (pointing to the west) and came back to the east. "Does it come back under the world, or how?" He could not tell, but he knew that sun, moon and stars, all went one way; whether they went through or under the earth he did not know. He wished to be informed whether it was a new sun every morning, or the old one that came back again; he thought white men were a kind of Gods compared to them; and that in their own country they must have gods greater than themselves; that when he looked at our clothes, and observed how fit they were for defending the skin from thorns, when he viewed our table, stools, and waggons, he wondered at us.

"Does the King think that God is subject to death like men?" Answer, He does not know.

I took this opportunity of telling him that God alone could send them rain, and that the persons among the Bootshuanas and Barroolongs, called rain-makers, had no such power over the clouds. The conversation afterwards proceeded as follows.

"Does the King know any thing of the devil?" "Yes, we call him Burrimo! but we think he is a God." Here Munameets told the King that the white people called him Satan; that he was a rogue, and like Makkabba, was constantly trying to stir up all men against God and each other. "Have they ever heard of the Ocean, or Great Water?" The King, smiling, said, "Where shall I see such a Great Water?" He then inquired from whence beads came. On being asked how the fowls were upheld in the air, he said, he did not know whether by air or not. He wished to know where we got our clothes, and from what they were made. Mooshene then asked for a knife; and the King said we must shoot flesh for them; which was heartily seconded by Pelangye, who urged the King to persevere in that request, which he evidently did from the hope of coming in for a share of whatever might be thus obtained. Sedras, the Bootshuana interpreter at this time, told the king and twenty others who were sitting in the tent, that though Pelangye had travelled with us all the journey up the country, and had heard the word of God every

day; yet here he had interrupted the conversation by talking about flesh: adding that he was a man who was never happy but when he saw a potful of flesh boiling before him.

Notwithstanding this reproof, the conversation about flesh became general and loud, being a topic which touched the strings of every heart. Munameets whispered that the Mashows had taken away all his flesh; he evidently said so, to prevent our promising any to the Tammaha. The fact was, he had given part of it to his relatives at Mashow, and the rest he had bartered away in trade, though it was the portion of flesh which we had given him to support himself and his servants during the rest of the journey, there being little reason for expecting to shoot more. But these people have as little foresight as children, they sell or eat what they have to-day, without ever thinking what is to support them on the morrow.

Mahalalewhey sent in the evening to know when worship would commence; on hearing that it was to begin immediately, he called out to the people, who were dancing, singing, and clapping their hands, *ikkakoo*, which was our ordinary word for assembling the people. This he uttered with an audible voice about a dozen times, in different parts of the town. The result was that

the dancing ceased, and almost the entire population assembled round the tent to hear the word of God. I explained to them how the gospel might prove to be the greatest blessing that could come to a country; and would tend to increase the happiness of mankind more than any thing else. The interpreter stood on the outside the tent that all might hear. It was the largest assembly of heathens to hear the gospel I had before seen; nor did I ever witness greater stillness during the time of meeting. About an hour afterwards, a number of women clapped their hands, which is their manner of inviting the men to dance; but, as there was no singing, it indicated that the men had not come, though they continued to clap for more than an hour.

23d. The Tammaha nation was formerly a poor and scattered people, like the Bootshuana Bushmen, as before mentioned; but they formed an union with each other, and joined their neighbours in commandoes to capture cattle. They acted with such courage and fierceness on those expeditions, that they were often invited to lend assistance to others, and by their success they have acquired more cattle than most of the surrounding nations.* There are two other Tam-

* From the recentness of this change in the character and condition of the Tammahas, it appears that the circumstances

maha towns, besides villages, or cattle-posts, *viz.* Mooshene, about twelve miles to the eastward, governed by a chief of the same name; and Taykeeso, about three days' journey to the S.E. of Meribohwhey, on the banks of a river that runs into the Yellow River, and which after being joined by the Malalareen, Alexander and Cradock, forms the Great Orange River. This latter town is said to be as large as Meribohwhey, containing perhaps eight hundred inhabitants, which is about the same extent of population as Meribohwhey. It is governed by a chief of the same name, who succeeded his father on his retiring in consequence of old age. Taykeeso is about thirty years old, and is reported to be friendly to strangers. It seems probable, from information received, that the river there could be laid out so as to fertilize the adjacent plains. The inhabitants possess abundance of cattle, but sow no corn like their countrymen at Meribohwhey, which deficiency is supplied by their greater expertness in hunting. With the skins of the animals killed, they are able to purchase

which led to it might be ascertained by a residence in the country.' A few of the details connected with this event would throw some valuable light on the history of man, and on the progress of civilization. It is probable they may owe their wealth and elevation, among the surrounding tribes, to the military talents and legislative capacity of some warlike and gifted individual.

grain from the neighbouring nations. They speak the Bootshuana language as in the other Tammaha towns, but many of them can also speak the Corrahna and Bushmen languages. Two white men and one woman were said to have come to that town many years ago, who had what the Tammahas called remarkably large knives, perhaps swords, being probably deserters from some regiment in the colony. They afterwards came to Meribohwhey, where they were murdered. Five persons of the same colour subsequently visited Taykeeso, but after leaving it they were heard of no more.

Such is the reputation of the Tammahas for boldness and fierceness, that no nation has yet attempted to attack them. A Missionary to itinerate among their towns might be very useful; and I found them still solicitous for the arrival of one.

There was a violent storm of wind and sand from the N.E. during the whole night, which blew very cold, and prevented sleep for several hours. Every thing in the tent was covered with sand, which continued to pour in to such a degree as rendered it impossible for us to remain in it. We, therefore, took our breakfast under the shelter of a dry thorn hedge. The storm prevented many of the people from being present at

our departure. The chiefs expressed the same desire for Missionaries to come amongst them as they had done before, adding, that Mateebe's having Missionaries was a shield to his back.

CHAP. II.

DEPARTURE FROM MERIBOHWHEY—DESCRIPTION OF SCENERY—TWO RHINOCEROSES KILLED FOR THE TAMMAHAS—INTERRUPTION AND DISTRESS FROM THE WEATHER—SURFACE AND SOIL OF AN EXTENSIVE PLAIN, &c.

WE left Meribohwhey at eleven A. M., pursuing a course more easterly than that by which we had come up the country. As we passed the lake about a mile from the town, we filled all our water vessels. This lake may be about five or six miles in circumference. Its beauty is concealed by the tall rushes that grow every where in it, and afford shelter to a great variety of aquatic birds. For three hours we travelled over a plain, open country, which was succeeded by a wood of mimosas, which we passed through in half an hour; a plain then opened upon our view, over which we travelled till four P. M. When reaching a pool of water among some trees, we halted.

We were shortly afterwards joined by two of our men, who with some Tammahas had left us at sunrise, in order, if possible, to shoot a rhinoceros for the Tammaha king, captains, &c. at their anxious desire. These men related that, immediately on their arriving at the field, where the rhinoceroses were expected to be found, they discovered five, two of which they shot, and wounded a third. These they left with the Tammahas to cut up, and to convey the flesh complete to their masters. Instead of crossing the country to meet us at the pool of water as had been agreed upon, they returned to Meribohwhey, in hopes of arriving before our departure. On their way thither they met Mahalalewhey the chief captain, who eagerly inquired if they had shot any thing? When informed that two rhinoceroses were lying dead on the field, he asked if they were going for the waggons to carry them off; they told him they were desired to shoot them for the Tammahas, and that we did not wish for any part of them; upon hearing this he leaped and danced for joy, saying, these men are great captains! and then hastened forward to the place where the animals had been killed. Such an act of munificence as the entire gift of two rhinoceroses was probably unknown in that country.

Our Matchappees no sooner heard of the suc-

cess of the shooters than they regretted exceedingly they had not accompanied them, and brought off some of the meat; having, through their own imprudence, hardly any thing to eat. They discovered their vexation by reproaching the Tammahas as a dastardly people, alleging, that though abounding in corn, they did not give us a handful while there. However, I was glad at the success of our huntsmen, as it would leave a very favourable impression on the minds of the Tammaha people in our behalf.

The country over which we had travelled during the day seemed to incline towards E. and S. E. so as to convey the waters towards either the Yellow or Malalareen Rivers, instead of the Krooman to the S. W. There was much thunder in the afternoon and evening, first in the E. and afterwards in the W., threatening rain. Therm. at sunset, 60.

24th. Rain began to fall a little after midnight, and continued to descend in showers till sunrise, when the appearance of the atmosphere indicated its continuance. At any rate we could not have proceeded on the journey in the morning, the horses having strayed during the night, owing to the neglect of the attendants in making them fast. Several persons were sent in search of them. The Matchappees having no food were much

depressed, and we had little to spare; but even that little we did not intend to give them, till they had felt the pain of hunger some time longer, in order to impress, if possible, upon their minds the folly of selling their provisons on a journey, at least without retaining as much as would support them to the place of their destination.

In the morning some knoos observing our oxen feeding at a distance, and taking them for the kind of animals among which they were accustomed to feed, proceeded towards them, but the instant they perceived their mistake, they fled with their greatest speed. Our oxen seeing this followed them as fast as they could run, and both were soon out of sight. Some of our men were therefore obliged to pursue them, and it was upwards of two hours before they succeeded in bringing them back.

At noon torrents of rain began to fall, and continued incessantly for six hours, when all the space round the waggons became a pool of water. The only dry spot was the circumference of a few feet in the middle of the tent, that spot being a little higher; but the rest of the tent-floor was a puddle of clay and water, which rendered our situation very uncomfortable, Not a whisper could be heard from any of the Hottentots, Matchappees, or Mashows, all were sheltering them-

selves either in the luggage-waggon, under trees, or in old Tammaha huts. At six P. M., the wind veering about from the N. E. to the S. and S. W., the rain gradually ceased, but the ground being composed of red clay, the cessation of the rain did not relieve us from the surrounding water. At seven P. M. Munameets came almost creeping to the tent, greatly dejected, and sat down without uttering a single word. At length he expressed a wish that he might again reach home, and was sure his wife and married daughter were weeping for him. These people cannot endure a reverse of fortune. Considering we had been travelling in winter, the weather on the whole had been favourable, this being only the fourth interruption by rain during six weeks. Their recollection of misfortunes, however, is slight and transient, for should the next day be favorable, and a knoo, quacha, or rhinoceros be shot, the rain would be as completely forgotten as the most trifling event of the last century. They neither reflect on the past nor look forward to the future, but are only affected by the occurrences of the moment. The Hottentots submitted to their situation without grumbling. The horses were not found at sunset, many trees growing over the plain prevented their being seen from a distance. Therm. at noon 55.

Pelangye, who also sold and bartered his rhi-

noceros's flesh at Mashow, told us, during the day, that he expected to have returned home fat and strong from the journey, but he saw now that he should return lean, and his legs quite fallen away, and that he should not look like a captain at all. He did not express this in joke, but in perfect seriousness, for the Matchappees have no jokes during rain, and when living upon a scanty allowance.

25th. There had been no rain during the night, but a thick fog in the morning rendered the tent and waggons as wet as though it had rained, and the ground remained covered with water. The fog prevented all attempts to look after the strayed horses. At ten A. M., the mist being nearly gone, three parties went out in different directions to search for them; one of these at length returned with both the horses, about two P. M., having found them five miles to the eastward. Therm. at noon 58.

We left our miry station without regret, at three P. M., and at four passed a small hill. From the rise near it, there was a very extensive view to the S. and S. E. of a country which appeared as level as a bowling-green, bounded in both directions only by the horizon. But for the rain of the preceding day we should have entered upon this plain with hesitation, lest it should have

proved destitute of water; but, in consequence of the rain, no doubt could be entertained upon the subject. As we advanced, we observed many pools which had been dry, but were now filled with water. The ground being of clay, the rain did not sink into it, but either remained on the surface, or flowed to the nearest hollow, or to the bed of some river. This accounts for the sudden changes in the Great Orange River, the waters of which sometimes rise six or seven feet in a few minutes. A great part of its supply coming from that country, and farther to the eastward, heavy falls of rain must immediately run into the River King, and other contributory streams, and thus suddenly raise the Great River.

At five P. M., coming to trees likely to afford fuel, we judged it proper to remain for the night. Two of our men brought a springbok they had shot, which came very opportunely, as our stock of meat was nearly exhausted. A hungry wolf, soon after sunset, began to set up its melancholy howl, but our oxen and horses were all secured.

We went forward at nine A. M., and at eleven A. M. passed about ten miles to the eastward of a low hill, which we had observed ten miles to the westward, in our journey up the country. For three hours we travelled over a dreary plain covered with withered grass, and hardly a bush in sight

to vary the scene, which seemed forsaken both by birds and beasts. After travelling to the S.E. and clearing the dreary plain, we had a view of a distant range of hills in the vicinity of the Mala-lareen. At one P M. we passed twelve pits, arranged in the form of a crescent, each being about twenty feet long, ten broad, and five deep, besides the height of the earth thrown out of them. At the bottom of each large pit were two rows of smaller ones, nearly filled up. The design of these large excavations was no doubt to ensnare game; laborious they must have been, considering the feebleness of the instruments employed by those who had made them. It appeared to be the work of the Tammahas, as we had met with nothing similar in any other country. It is probable they had been dug forty or fifty years, as a kurree tree of about that age was growing from the bottom of one of them. Fine yellow gravel was the only strata visible. Near those pits our people shot a springbok.

At two P. M. we came to a small Bushman kraal, consisting only of four huts, and standing solitarily in the middle of a wilderness. The children with some women fled at our approach. They had lately killed a quacha, a leg of which our Matchappees obtained by urgent begging. Though they despise the poor Bushmen, and generally treat them with contempt, yet they did not

appear at all ashamed to beg from them. At four P. M. we passed a considerable salt-lake to the right. Our Matchappees found a dead quacha, which had been killed by the lions; a great part they carried off, though it had been previously discovered by a Bushman. Dead animals are easily found by the hovering of ravenous birds at a great height in the air above them. We halted at half past four P. M. near some small pools of rain-water. We were joined by two of our people, who had left us three days before, expecting to reach a Coranna kraal, which lay towards the mountains of Malapeetzee. They had been induced to undertake this excursion in consequence of having relations in that place, and from a young Bushman who travelled with us saying he knew the way. They set off in good spirits and full of expectation, though they returned completely worn out. Owing to the foggy atmosphere they soon wandered, and knew not where they were. Happily reaching a small Bushman kraal before it was dark, they slept in one of the huts, and departed early the next morning, but observing no distant hills to the south, as they expected, they could not, in consequence of the haziness of the atmosphere, ascertain the direction in which the kraal lay. At one time seven lions came suddenly upon them, but making all the noise in their power, the lions retreated, and left them to pursue their journey unmolested. Drawing near

a low hill, they dispatched their Bushman to the top of it, to see if he could discover any part of the country which he knew; but the Bushman continuing longer absent than they had patience to wait, they went forward without him. Night coming on they slept under a bush, but the anxiety of their minds, and the Bushman having with him the sheep-skin caross, on which they should have slept, prevented their repose. After wandering the whole of the third day, till a few minutes before sunset, to their great joy they discovered the waggons and their fellow travellers, whom they eagerly rejoined, resolving never again to lose sight of them.

Therm. at sunrise 44: at sunset 60.

About four o'clock in the morning, some lions attacked a poor quacha very near the waggons. It roared so hideously that it roused all our people. At daylight the lions retired, leaving only the head and bones of the animal. From these the Matchappees were busily employed all the morning in sucking the marrow.

At nine A. M., after taking a farewel view of the Tammaha country to the N. and N. E., we proceeded towards the Corannas at Mobatee. We almost immediately descended into a beautiful valley of considerable extent, bounded by a range of low hills on each side, running from

N. E. to S. W., and differing in breadth from two to five miles. We saw large flocks of quachas feeding in it. This is the part of Africa, extending also to the S. and S. E., to which the game migrate in the winter from the more northern latitudes, and here they remain about four months. These months are called, in that part of the country, the Bushman's harvest, from the great number of animals they obtain during that season. They are seldom at the trouble to hunt them themselves, the game killed in the night, by lions and other carnivorous animals, being so great that abundance is left for the Bushmen. They are accustomed to dry the flesh until it is so hard that it can be reduced to a powder, in which state they preserve it till times of scarcity. This was the only instance of prudent economy I had met with among that nation. It appeared to be forced upon them, from the quantity of game thrown in their way during this period of the year. It is also the season for digging those roots on which they chiefly live when destitute of flesh.

Passing along the valley, we saw a Bushman village on an eminence to the right, and several inhabitants peeping down at us from behind the bushes, but none ventured to approach the waggons. A covey of pheasants was raised by the noise of the waggons. At three P. M. we passed a wide river, called Kokanna, containing

much water, but the flowing of the stream was not perceptible from the waggon, and indeed is much concealed by the multitude of rushes growing from its bottom. It entered the valley by a beautiful opening on the north side, and was said to join the Arrowsmith on the south. At four P. M. we arrived at the Coranna town of Mobatee, where we expected to find our native Missionary Cupido, who had laboured about two years among that nation; but he was absent for the day. Our journey during the last twelve hours had been chiefly S.W.

CHAP. III.

ANXIETY OF THE CORANNAS—SITUATION OF MOBATEE—CUPIDO'S ADDRESS TO THE CORANNAS—COMMANDOES RELINQUISHED—THE CORANNAS JUSTIFICATION OF THEIR CONDUCT.

THE first thing which Munameets and the other Matchappees communicated to the Coranna chief, and his captains, was an account of the number of oxen which the kings and captains up the country had given us for our support during our visit to them. Their object in relating this so soon was, of course, to induce them to do the same. We found that the Corrannas had been anxious about us, in consequence of our long detention in the interior beyond the time that was expected, and had sent a messenger as far as Lattakoo, to inform the friends there that they had heard nothing of us. These are a part of the same nation of Corannas whom I had seen at Malapeetzee on my former journey. They supplied us very liberally with

sweet and thickened milk, and all seemed happy at our safe return. Our Lattakoo friends, who travelled with us, having marts at Mobatee, were well received into their houses. At seven P.M. the time of evening worship was announced by the blowing of a horn. Most of them knew the hymn that was given out, and joined in the singing with great propriety.

27th. At nine A.M. I had an opportunity of addressing nearly the whole population, on the sentiments and feelings which they ought to entertain respecting the Son of God.

The town of Mobatee is so named from the river that flows past it in a beautiful narrow valley formed by two ranges of low hills. Towards the upper part there is little more than room for the river itself to pass. The valley and part of the sides of the hills were decked with trees, which added greatly to the beauty of the scenery. The Corannas of Malapeetze, for the accommodation of their large herds of cattle, have separated into three divisions; the most numerous of these reside at Mobatee with the chief. Therm. at sunrise 42: at noon 70: and at nine P.M. 42.

Cupido arrived about sunset. He had been visiting and instructing another division of the Malapeetze Corannas, about twenty miles to the

south. Those at Mobatee are probably the highest up in the interior, or to the north, of any other tribe of that nation.

29th. Cupido conducted the worship, and, being the Sabbath, it commenced at ten A. M. He first gave out a hymn and prayed; then he sat down upon a low three-footed stool, put on his spectacles, and read in the Dutch Testament Matth. chap. viii. ver. 1---15, which a female interpreted into the Coranna language. Cupido has been unable to acquire the Coranna language, though it is considered only a different dialect of the Hottentot. His remarks were simple, delivered with seriousness, and translated by the female, one after another. Cupido, having been brought up in the house of a farmer in the colony, where he heard chiefly the Dutch language spoken, has never been able to speak much of the language of his own nation; but though he cannot deliver an address in the Coranna language, he is able to converse with the inhabitants.

30th. The Corannas, since Cupido came amongst them, have, like the Matchappees at Lattakoo relinquished the commando system, making no more expeditions against their neighbours, in order to carry off their cattle. They have nevertheless suffered great losses by the depredations of the Bushmen.

Agreeably to the promise which we made to the King of the Tammahas, we held a meeting with the chief men on the subject of their murder of his brother, and the taking of seven oxen; they gave the following statement of that affair:—

They said that two Tammaha captains, with their servants came to trade with them at Malapeetzee. Their captain lodged one of the Tammaha captains, and a person present lodged the other. Each of them was presented with an ox for the support of themselves and servants while they remained. Presents of some sheep and beads were also made to them. The morning they left Malapeetzee, they went into one of the cattle-kraals and stole an ox with which they went off. On the ox being missed, they were pursued and overtaken. In the scuffle that ensued, the King's brother was killed, and the Tammaha oxen taken as well as the one they had stolen. When the captured oxen were brought to Malapeetze, the captain gave two of them to the man whose ox they had stolen; and not knowing what to do with the others, he kept one himself, instead of that which he had given to the Tammahas as a present, and gave the rest to some of the people.

After giving this account of the affair, they said if the Tammahas would send some of their people

to settle the business, they were willing to return what was reasonable.

The captain made me a present of a white ox, which was a cheering sight to the Matchappees.

Therm. at sunrise 42: noon 70.

CHAP IV.

DEPARTURE FROM MOBATEE—COURSE OF THE RIVERS—ARRIVAL OF MAKOON—AND HIS LIFE.

MAY 31st.

WE left Mobatee at ten A. M., after taking leave of the chief and his people. At eleven we crossed the Mobatee River, which was grown over with reeds about ten feet high, presenting a very novel appearance, even the tops of the waggons could not be seen after they entered the river. In some places the water was about two feet deep, but the run of the river was not perceptible. At noon we passed the junction of the Mobatee with the Arrowsmith River, which turns to the south, and is soon lost in the sand, after running a few miles under ground, it rises again, and empties itself into the Malalareen, the latter discharging its waters into the Yellow River. Not perceiving in the course of my former journey that the Arrowsmith sunk into the sand, I supposed it went out from the

Malapeetzee valley, through the pass at the north end, at which pass I found the Mobatee entering to unite its waters with the Arrowsmith, so that instead of going round by the eastward of the Malapeetzee mountains, till it came into the Malalareen as I conjectured, its course is along the valley on the western front of those mountains. This junction of the Arrowsmith and the Mobatee Rivers was the extent of my former journey to the N. E.

At four P. M. we crossed the former track of my waggons, opposite to Wilberforce Pass, leading to Malapeetzee, but no trace of the waggon-wheels could now be discovered. Malapeetzee being deserted in order to obtain grass for numerous herds of cattle, of course I had no occasion to turn up to it, but proceeded along the valley to the southward, till we reached the banks of the Maboon River, which descends into the valley by an opening in the hills to the westward, and unites with the Arrowsmith. There we halted at five P. M., to wait the return of Cupido and another, who went forward on horseback, early in the morning, to find out Makoon, the captain of the Bushmen on the Malalareen, and, if still alive, to bring him to us. In the evening we were happy to find by Cupido, that he was living, notwithstanding all the reports we had heard of his being murdered, and that he would

be with us on the subsequent day. So glad was Makoon and his people to see Cupido and his companion, that they all ran and clung to them, and even the children took hold of their hands and clothes. They were anxiously waiting the periodical return of the game from the interior, and were much pleased to hear that the animals were on their way, and not far from the Malalareen, where they might be expected in a few days. They never travel farther south than the Yellow River.

June 1st. Makoon arrived by break of day, having slept during the night a few miles off. After looking at me for some time, he recollected my being at his kraal a few years before. Having promised, on my former visit, that a Missionary should come to him and his people, I explained why the promise had not been fulfilled, in consequence of Mr. Williams, who was designed for that work, going to establish a mission in Caffre Land, where he died.

Munameets, and Morokey, the Mashow rain-maker, about sixty years of age, who had travelled with us from Mashow, came together into the tent and sat down. I endeavoured to obtain some information from Morokey. While he was explaining how he made rain, I observed Munameets secretly laughing and holding his

hand over his mouth, for he knew well what were our sentiments on that subject; however, Morokey went on with his story with great seriousness. From what he said, it would appear that his employment is more the fault of the people than of the rain-maker, for they seemed desirous of being deceived in that matter, and what they give to such men they view as a meritorious sacrifice.

Having made some presents to Makoon, and his brother, who accompanied him, with which they were much pleased, Munameets followed them to see what these presents were. But Makoon refused to gratify his curiosity, having no confidence in Matchappees. Munameets only caught a sight of one of the articles, upon which he immediately applied to me for something like it.

LIFE OF MAKOON.

Chief of the Wild Bushmen on the Malalareen River.

MAKOON was born on the east side of the Malalareen, a little lower down than Towns, the place where I met him on my former journey.

On the banks of that river he has lived all his days. His father's name was Kammaka, and his mother's Ab. His father died before he was born, and a short time afterwards, his mother married a Bushman called Takkoo, who is likewise dead.

His countrymen were much more numerous in those parts when he was young, than they are now, their numbers having been greatly reduced by the attacks of the Matchappees and Corannas.

The first commando in which he engaged was against the Matchappees, in which, though many oxen were captured, he had only two for his share. He acknowledged, that after the cattle had been divided amongst the captors, the whole was eaten up in two days. So short lived were the fruits of an enterprise, in which the lives of all had been exposed to the greatest hazard. His second commando was against the Tammahas; but these having information of the design drove away their cattle, so that his party captured nothing; but Makoon having found a woman concealing herself, he put her to death. This journey was the farthest to the N.E. he had ever been. He went upon a third commando against Bahharara, another Tammaha town, in which they were more successful in

capturing cattle, yet these also afforded a feast for only two days. His fourth commando was with a party of Corannas against the Matchappees, when only one cow came to his share.

He has to boast of having killed in his lifetime four lions, one tiger, two leopards, three cameleopards, seven buffaloes, two rhinoceroses, two elks, one sea-cow, and numberless quachas.

Some years ago he had about a hundred people in his kraal, but by murders and disease, they are now reduced to a small number. He has still a few people at three different places, besides his own, who acknowledge subjection to him; all these have promised to reside at his kraal should a Missionary be sent there, and he has no doubt but that he should be joined by Bushmen from various parts of the country.

He said his countrymen knew nothing of God, and he knew as little. On being asked what the Bushmen thought of God, he seemed unwilling to answer, but carelessly observed, that Bushmen told lies; however, on being pressed and questioned, he said, they had a name which they gave to God who is above them, and another to God who is under them. The former is a male, the latter a female. The male god they call *Goha*, the female *Ko*; and

her attendants are called *Ganna*. When the Bushmen dance, Ko sometimes comes and informs them where game is to be procured; and when any animals are killed, certain parts of them must only be eaten by particular persons. She is a large, white figure, and sheds such a brightness around, that they can hardly see the fire for it; all see and hear her as she dances with them. Being asked if he had actually seen her himself---with some hesitation, he said he had seen her, and she spoke the Bushman language. Probably, when a boy, they had imposed upon him, and made him believe this. They cannot, he added, feel what she is; but should a man be permitted to touch her, which seldom happens, she breathes hard upon his arm, and this makes him shoot better. She eats nothing but bulbous roots. After Ko comes up from the ground, and dances a short time with them, she disappears, and is succeeded by her nymphs, who likewise dance a while with them.

At this stage of the narrative, Makoon remarked, that "these were old stories of the Bushmen, about which he cared little;" adding, "that he wished to see and hear no more concerning them, but only to be taught the knowledge of the true God."

On asking him whether Bushmen thought of

going to another world when they died; he said he did not know what other Bushmen thought about it, but when he died he knew that he should be eaten up by a wolf, and there would be an end of him. He added, that when a Bushman died, they made a grave and buried him in it with his face towards the rising sun. Were they to put his face towards the west, it would make the sun longer in rising the next day. He could not state any difference between a man and a brute—he did not know but a buffalo might shoot with bows and arrows as well as a man, if it had them. How striking an indication of the degraded condition of these wretched outcasts! yet Makoon was one of the most intelligent I had seen among them.

In describing their method of killing lions, he said Bushmen knew when the lions went to sleep, and as they sleep very soundly, the hunters then advance with great caution and silence, and seize that opportunity for shooting poisoned arrows at them. Immediately after this, the Bushman conceals himself behind a tree or bush, and makes a great noise; on which the terrified animal runs off, but the poison soon beginning to operate, he falls down and becomes an easy prey to the hunter.

CHAP. V.

DUPLICITY OF PELANGYE — PARTING WITH MAKOON — DESCRIPTION OF THE COUNTRY, AND STATE OF THE BUSHMEN — STRAYING OF THE OXEN — CUSTOMS OF THE BUSHMEN — FURTHER INCIDENTS ON THE JOURNEY, &c.

AT sunrise we began to prepare for our departure. Pelangye, who could flatter like a courtier, was overheard telling Makoon that he was the only honest Bushman he knew; that the others were rogues; that all the cattle belonging to the Matchappees, Griquas and Corannas might be said to be his, because he protected them from the thieving Bushmen; that this was a situation of great honour; all trusted to him, for the safety of their cattle, and he was sure Makoon would do all in his power to prevent Bushmen commandoes from taking the cattle. Only the preceding day, Pelangye had expressed his wonder that we should go out of our way to see that rogue Makoon.

After assuring Makoon that I would endeavour still to obtain an instructor for him and his people, and having bid farewel to him and his brother, we departed at nine A. M. We travelled down Malapeetzee valley to the south for an hour, and then turned to the westward through a narrow pass, with the intention of crossing the Matchappee Bushman country, lying between the Malareen and Lattakoo. What appeared to me very remarkable was, to find Makoon, who had lived all his days within a few miles of the east side of this track of land, and Munameets, Pelangye, and all the other Matchappees in our train, who from their infancy had occupied the west side, as ignorant of it as of Japan. They believed it was a great plain, but whether it contained any water, none of them had heard. The late rains encouraged us to expect that this most necessary element in an African climate would not be wanting, and we hoped also to meet with grass for our cattle.

The pass by which we crossed the hills was seldom more than a quarter of a mile wide. The hills on both sides were covered with dry grass, now and then sending out projections in the form of mounds or piers, having a single tree, or a clump of trees, ornamenting their extreme points. About a mile up the pass the hills seemed almost to meet; an ancient spreading tree nearly filled

the intervening space, barely leaving room for the passage of the waggons, A serpentine brook gently glided along the middle of the valley, which was often concealed by the tall bushes growing in its vicinity. Along its northern side extended a small footpath, made by the wild beasts of the desert, few human beings having probably ever travelled that way. At noon we cleared the pass, and reached the summit of a hill, to which we had gradually ascended from the valley. Instead, however, of a descent on the other side, nothing but a plain, bounded only by the horizon, appeared to the westward. From this eminence there was an interesting view to the eastward of the Malapeetzee mountains, and also to the S.E. of the country lying beyond the Malalareen, the chief resort of the emigrant game from the north.

From this summit we launched forth into an unknown wilderness, but not without some degree of anxiety respecting the result. The first indications did not appear very propitious, the ground being completely paved with rough yet flat whinstones, which severely tried the strength of our waggons, and had the weather not been moist, so as to have swelled the timbers, they might have been dashed into a thousand pieces. In some parts, however, of our course the surface was level, like the side pavements in a city, adjusted

by the plummet. A great proportion of the stones were scooped out in the form of soup plates, with regular waved sides, as if finished by the art of man. The plain ascended to the westward, but seemed almost deserted by every thing that had life, nor were there any signs of water till three P. M., when we came in sight of trees on a strip of rising ground, which animated our hopes, but they were disappointed, as this group of trees was succeeded by a naked plain, destitute even of the smallest bush. At five P. M. we reached a second collection of trees, where we happily discovered water, as the sun had nearly reached the verge of the western sky. We halted in the middle of this small forest of mimosas, and near some decayed ones well fitted to feed our fires.

Two wild Bushmen appeared at a little distance, but fled at our approach. Some of our people came upon their kraal, but all its inhabitants were gone. What a state for human beings to live in! separated from the whole world, in the midst of a barren, gloomy desert. Their condition calls loudly to the more-favoured part of mankind, to send them help. Were a mission to be established with Makoon on the Malalareen, there is no doubt but in process of time these wild men of the desert would be collected into a little society, and thus be brought into connection

with the great family of the human race. Such an event would not only be a benefit to themselves, but a temporal blessing to the surrounding nations, to whom they have been a constant scourge from time immemorial.

The first news that met me immediately on awaking at daybreak was rather of an unpleasant nature, *viz.* that all the oxen were gone, and Bushmen footmarks intermixed with those of the oxen. In a few minutes our men with the Matchappees, whose oxen also were gone, set off in pursuit of them. We naturally concluded that the Bushmen in the neighbourhood, two of whom we had seen reconnoitring us the evening before, were the robbers, but three of them soon visited us of their own accord, who declared they knew nothing of our oxen, that it must either be strange Bushmen, or the wolf. After giving them some trifling presents they went off, promising to return with their wives and children; but not returning soon we supposed they might be in league with the robbers, or the robbers might be their own sons, as they were all advanced in life. Every hour that passed without intelligence from the pursuers, was an anxious one, and appeared long. Noon arriving, and no information reaching us, we were almost certain that Bushmen, and not the wolf, had driven them away, as that animal was not likely to

drive the cattle so far without obtaining a satisfactory meal from one or other of them. We had no doubt but our men could trace them by their track, but suspected the Bushmen would stab all the oxen when they found they were pursued. At length about one P.M. the two horsemen returned with the pleasing tidings that all the oxen had been found in the middle of an extensive plain to the S.W., which produced a change on every countenance, for our situation without cattle would have been rather alarming. We were four or five days' journey from any relief, and our provisions exhausted, for we had put off the killing of a cow I had received from the chief at Mobatee, till this morning, and that also was gone with the oxen. Our remaining stock was one small loaf, a quarter of a pound of coffee, two ounces of tea, a quarter of a pound of sugar, and two or three pints of churned milk, churned by the jolting of the waggon. This small stock would have been as nothing among so many.

We discovered that the Mashows of our party had stolen several mats from the Bushmen kraal in the neighbourhood, which we obliged them to return, though they did it with reluctance. These more civilized nations are all accustomed to condemn the Bushmen as rogues, while they themselves steal when they have an opportunity. The only difference between them as to roguery

is, that the Bushmen steal in small companies, and the others generally in great parties, like an army. The same way of judging is as common in Europe as in Africa, the crime and the charge seem both to be lost where the perpetrators are numerous.

The men who followed the oxen were all of opinion that it was the wolf and not the Bushmen that chased away the oxen, or that the Lattakoo cattle had some idea of the approach of home, and had led away the others in that direction. Soon after the arrival of the oxen, a wolf came within a hundred yards of the waggons, when our men pursued and shot him. A Matchappee, while in the act of skinning him, was asked if he would eat any of the wolf? Looking up with surprise at such a question, he said, "Is he not a beast!" Our men must have travelled fifteen miles before they recovered the cattle, as it took three hours for those on horseback to find them, and the Hottentots on foot reached the spot nearly as soon as the horsemen, so much had our situation stimulated to exertion. Before the cattle had been overtaken they discovered a Bushmen kraal among some trees, the Bushmen stood with their bows and arrrows ready to defend themselves if necessary; notwithstanding which the Hottentots rode fearlessly to the back of the kraal, lest some of them might be

stabbing the cattle; but happily the Bushmen had not observed the stragglers, though they had passed them at no great distance, which was probably owing to their having been asleep.

The plain being unknown to the surrounding nations, of course it had no name, we therefore distinguished it by the name of Alers Plain, and the fountain we had been so long detained at, by the name of Hankey Fountain, both after Wm. Alers Hankey, Esq. Chairman and Treasurer to the Missionary Society.

The day was gloomy, the heavens being obscured by dense clouds, and the wind blew cold from almost every point of the compass. The Bushmen did not come for water to the fountain while we halted, but this accorded with their rule never to drink of the fountain nearest their kraal. The Bushmen have always a strong odour about them, of which the animals are aware, consequently if they were daily going for water to the fountain, the scent left behind would frighten away the game, and thereby lessen their means of subsistence. To prevent, therefore, the necessity of resorting to the fountain, they dig holes at a distance from it, out of which they procure a supply.

Two of the Bushmen who visited us in the

morning, returned in the afternoon, bringing three females with them, one of whom had a child tied on her back. They sat down, at some yards distance from any of our parties, in a row, with evident suspicion, hardly uttering a word, and seldom looking towards us. I made them some presents of trinkets, flesh, and tobacco. They silently received what was given, and then made a fire, at which the men lighted their pipes. While smoking they observed our men cutting down some large branches from the trees to form an inclosure for the cattle during the night, but finding it would surround them as well as us, they rose hastily and went to the outside of the fence, where after sitting half an hour they quietly retired. While they remained we employed Sedrass, the interpreter, to tell them the leading truths of the scriptures, to which they listened, but made no remark. Had we not been there it is very probable that our Mashows and Matchappees would have murdered every one of them. We returned them the five mats which the former had stolen from them in the morning. Though they happened to sit down at the side of those mats on their arrival, and must have known they were theirs, they took not the least notice of them; notwithstanding that the weather was cool they were scantily clothed, but covered all over with ingrained dirt, which had

been collecting from their youth. They did not paint their bodies, and were all of diminutive size. Some of our Hottentots saw at their kraal eight children belonging to one family, who all looked healthy and fat. With good living most of the natives fatten in a few weeks, like cattle when translated from barren heaths to good pasturage.

The morning being fine, after the cattle had been allowed time to graze, we left Hankey Fountain at nine A. M. In consequence of the information of the men who had followed the oxen yesterday to the N.W., that there was nothing in that direction, except a frightfully naked plain, we shaped our course nearly due west, still travelling over the same rocky surface; happily for the oxen we found some grass rising up between the stones.

At ten A. M. we crossed two ridges, resembling the ruinous foundations of Roman walls, separated from each other about fifty feet, and running to a considerable distance in a parallel direction. A little farther on, the ground became so regularly paved with square stones, that it instantly reminded me of the floor of a cathedral. At noon many clumps of trees were in sight. The soil was composed of sand and red earth; at one P. M. we came to a plain, destitute of tree or bush, but

full of game, such as knoos, quachas, springboks, &c. At one time I counted thirteen flocks, some of which were very numerous. These animals are instinctively taught to prefer such open parts of the country, where they can see their enemy at a distance, and have time to escape. Though we were in great need of their flesh, and all our shooters out, yet not one of this multitude of animals was slain; I do not remember having seen any so very shy. Many footsteps of cameleopards appeared, but none of the animals themselves were visible.

At two P. M., various collections of trees began to appear in different directions, which gave us hopes of finding water, about which we were beginning to feel anxious; but after examining several of those little woods, where the lively foliage both of trees and bushes seemed to indicate the presence of water, we were obliged to turn away disappointed, and search in some other direction; at length, at four P. M., we found three holes behind a small wood, containing water sufficient for ourselves and our oxen till the morning. Such a discovery, in a sultry climate and a parched soil, excites the most pleasurable sensations, and peculiarly so when it happens a short time before the darkness of approaching night must inevitably prevent all farther search. We should have been still better pleased had there

been sufficient water to enable us to spend the Sabbath comfortably.

A little time after sunset dark clouds began to cover the heavens; the loudest thunder roared around, and the most vivid lightning, like sheets of fire, spread itself from the one end of the horizon to the other, while torrents of rain poured down upon the whole wilderness. About nine P. M. two tremendous and long-continued explosions of thunder took place directly above the waggons, for there were hardly two seconds between the flash of lightning and the explosion; there were afterwards numerous peals, but none that approached so near. Though the scene in our circumstances could not be otherwise than uncomfortable, yet we had a great alleviating consideration; it held out a security that we should have water till we got out of that wilderness; for the pools would be filled and the fountains replenished. The finger of God was visible in this copious supply, and we could not but gratefully acknowledge his goodness. The rain continued to pour down till towards midnight, when it ceased. At the commencement of the rain, Therm. 58.

In the morning, though no more rain had fallen, the weather still appeared gloomy; the three holes near the waggons were filled with water to the brim, containing sufficient for man and beast;

About mid-day the rain again descended, and continued for two or three hours.* During the rain, Morokey, the Mashow rain-maker, came and sat down in the tent, and after remaining silent for some time, he told us, with much seriousness, and in a tone of voice as if what he said was unquestionably true, that this rain was his, but he had not intended so much of it. I said he must know, in his own mind, that he had no more hand in causing the rain which had fallen than the waggons had. Instead of making a reply he asked for some snuff.

In the evening the wind changed to the N.E. which cleared away the clouds nearly to the horizon, from whence much lightning proceeded till a late hour.

On awaking at the dawn of the day, my attention was immediately arrested by the rolling of thunder in different points in the heavens, and soon after, by the clouds plentifully discharging

* It has been already hinted that the people wish to be deceived respecting the power of the rain-maker. In such countries there is nothing in which a greater sense of dependence can be felt than in respect to rain; and without any knowledge or confidence in a Supreme Being, or any acquaintance with the laws of Nature, such a delusion must be the only antidote they occasionally have to keep them from despair.

their watery treasures. For this change we were not prepared, as the evening before had appeared so favourable. The rain had not only rendered the ground but also the tent and waggons very damp: A Matchappee was affected with a dangerous sore throat, peculiar to the climate, from which few recover. I was teazed with tooth-ache, and others with colds and coughs. These, with the exhausted state of our provisions, made us all desirous to get forward on our journey. However our patience was not long tried, for about half past nine A.M. the clouds in the N. and N.W., from whence the rain came, began to clear away, so that by ten we were able to proceed.

The first three hours we travelled over long grass and a pavement of rock as before, but without a bush. After this our course led us occasionally among bushes, and over two or three low swells in the ground covered with trees and tall bushes. These swells generally extended from S. to N. farther than could be seen. At half past four P.M. we found a pool containing excellent water, into which a small brook ran, and within a few yards a small wood of trees, capable of affording us shelter from the cold wind that then blew, (Therm. 54;) plenty of rotten timber for fires was also at hand. Here we took our station for the night. All day we had been looking out for hills to the westward, but none

appeared in any direction, so that we continued ignorant of our distance from Lattakoo: However, we were relieved from our dilemma in the evening by the return of some of the men, who had been searching for game in the direction we were pursuing, and who reported that they had seen part of that range of mountains which terminate behind Lattakoo. On hearing this report, Munameets recognized where we were, and informed us that he had been in this spot before. He said that the rise on which we were halting extended a considerable distance both to the N. and S., and contained a range of fine pools of water, at no great distance from each other; adding, that buffaloes generally resorted to them. He then asked if we should shoot one on the morrow? We replied we should, if Providence put it in our way. He said we ought to pray for it then, as he wished very much that one might be obtained. Indeed, he could not be more desirous on that point than myself; for it was unpleasant to think of the Matchappees returning to their families almost famishing, and finding little at home to relieve them.

The subject of address in the evening was, on "the end of all things being at hand." As we drew nearer to Lattakoo, I observed the desire of the Hottentots and Matchappees to reach it became more and more ardent. One of

them said he would sleep only one night more on the road; that if the waggons halted on Wednesday before reaching Lattakoo, he should proceed forward by himself. Munameets added, that he would do so likewise. No human being was seen by any of us during the day. Lightning in the S. W.

The morning was mild and pleasant. We found another pool of water, about thirty yards farther down than the one at which we halted; a small stream runs from the upper pool into the lower one, and from thence it flows over and fertilizes many acres of meadow-ground, which are covered with tall, healthy grass, and surrounded by trees. If the poor Bushmen knew how to cultivate these lands, which might be accomplished with little labour, the wants of very many could be supplied. The two fountains we named Griffin's Fountains.

The oxen having fed plentifully, we departed at ten A. M., travelling first among bushes, then through tall grass. At eleven A. M. I heard a great shouting among the people, which arose from Reyner Mountains, near Lattakoo, being in sight. A great part of the way was rough and trying to the waggons, not now from stones, but from tufts of strong coarse grass, whose roots, retaining hard clay about them, become small hillocks, from one to three feet in circumference, and se-

parated from each other by a space of eighteen inches or two feet. The soil between these hillocks is every where bare, so that, during heavy falls of rain, innumerable little streams run in all directions, increasing the depth of their channels, and of course rendering the ground extremely rough. The greater part of African travelling, where there are no beaten paths, is over a surface of this kind,

At two P. M. we reached the Maklareen river, where it forms what may be termed an invisible lake of great extent; invisible from the thick growth of rushes, reeds, &c. all over it, which completely conceal the water. It was about a quarter of a mile across. My waggon happened to enter first, and got over without any material obstruction, only the hind leg of one ox sunk so deep that he fell, but immediately recovering himself, he went on briskly; The two other waggons were not equally successful, for both stuck fast in the middle, in consequence of some of the oxen in each sinking into the mire up to their bellies. After a long and severe struggle one of the two waggons got over; but they were obliged to take out the two oxen that were yoked to the shafts of the waggon, and then, with about sixteen or eighteen oxen, they succeeded in dragging it to the side also; but still there re-

mained one ox which had sunk so deep that no part of him was visible from the side. They found it a very difficult business to extricate him, for his legs were so benumbed that he could make no use of them. By tying several ropes, made from buffalo-skins, to his horns, and holding him by the tail, they got him turned upon his side, after which, with great exertion, they dragged him to the edge of the lake, when he instantly recovered, and ran to take his place in the yoke.

During this disagreeable process, loud peals of thunder were rolling over our heads, and a heavy storm was fast approaching. When we had got about two hundred yards from the lake, a deluge of rain began to descend, and obliged us to halt among some bushes at four P. M., having lost an hour and a half in struggling through the mud of the river.

For two hours after halting, there was heard the loudest thunder incessantly above and around us, attended with vivid lightning, which, though a grand, was rather an inconvenient occurrence, and disappointed those of our company who were most desirous of seeing Lattakoo. But there was no alternative; the rain, without consulting our wishes, poured down in torrents, and our oxen were fatigued with the successful exertion

they had made to bring us safe across the river. Happily there was a plentiful supply of grass for them.

Some of the Matchappees and Mashows, being almost famished, were climbing the trees, as we came along, in quest of gum to satisfy their hunger. To add to our distress the shooters returned in the evening without having had the smallest success. They were out of sight of the waggons the whole day, and a stranger would be at a loss to conjecture how they readily found their way to us in the evening, when they could not be at all aware of the place where we intended to halt for the night. The fact is that they carefully looked for the marks which we made in our progress. Should the ground be so hard that the waggon-wheels have made no impression, they then examine the bushes to discover those that have been bruised by the waggons. They also search for the footsteps of the oxen, and thus are able to discover the direction in which they have been advancing. When the wheels make a deep impression in the ground, of course the track is easily traced. Therm. at noon 62.

8th. Being fair in the morning, although likely to rain some part of the day, we thought it best to proceed to some place where shelter from the storm could be obtained; Munameets had

gone forward in search of such a spot. We departed at seven A. M., and at nine came to a pool of water, near a thick clump of trees, where we halted. Here Munameets had kindled a fire, and, contrary to our expectation, proceeded forward with one of our Lattakoo Hottentots, whose family lived in that place. Both were determined not to halt till they had reached the town. From the appearance of Reyner Mountain, we also hoped by perseverance to reach it in the evening; and we had some inducement to persevere, having neither bread, butter, milk, sugar, coffee nor flesh left for our support, all was now gone; indeed we had been on short allowance for some time. Had we possessed a good supply of food, Munameets and his Matchappees would not have left us a single mile from the town.

We commenced our last stage at eleven A. M., and soon crossed the bed of a river covered with reeds and rushes, the water of which, when it flows, falls into the Maklareen. Much rain fell on the mountains to the westward; these showers only reached us once, but did not render it necessary for us to halt. The soil consisted chiefly of red sand, covered with bushes, but not so deep as materially to obstruct the waggons. When nearly dark, we crossed the Krooman River, and about half past six P. M. rejoined our friends at Lattakoo, after a journey of eight weeks and two days.

City of Mashow, from the West, with adjacent Villages. &c.

Burder's Place, New Lattakoo, containing Mission Houses and Church.

CHAP. VI.

SECOND RESIDENCE AT NEW LATTAKOO.

NEWS RECEIVED FROM THE CAPE—ACCOUNT OF OUR JOURNEY GIVEN TO MATEEBE—MOEETE'S QUARREL—COMMANDO AGAINST THE BUSHMEN—STATE OF THE GARDEN—ACCOUNT OF WINDS—FARTHER ACCOUNT OF MOEETE—A NATIVE PREACHER—INDUSTRY OF THE FEMALES—TASTE FOR EUROPEAN DRESSES—PRESENTS TO MUNAMEET'S DAUGHTERS, &c.

ON reaching Lattakoo, I found a letter from Dr. Philip, which had arrived there only an hour, and which brought the first intelligence I had received since leaving the Cape five months before. It was brought by a Griqua, who had attended Beaufort fair, in the colony, and in returning he swam with it across the Great River, which had been so full for nearly two months as to render it impassable by waggons: consequently, if I had not gone the Marootzee journey, I should have been detained on the north side of the river. The

rains which we experienced in the Mashow country must have contributed to this swell. None of the persons who attended Beaufort fair had been able to recross the river, except the man who brought the letter.

9th. Mateebe and others called in the morning to express their satisfaction at our safe arrival. One of them said we had been far! far! Mateebe appointed noon, or when the sun was in the middle of the heavens, to hear the news of the journey. No doubt his uncle Munameets had given him an account of it immediately on arriving, but his narrative would chiefly refer to the number of animals that were shot or given to us by the chiefs. The news of the number of oxen given to us by the Tammahas and Mashows, when we were travelling up the country, had reached Lattakoo long before our return.

Messrs. Hamilton and Moffat, at the appointed hour, accompanied us to the meeting with Mateebe. We found him and about forty of his captains seated in the public enclosure opposite to his house, on which occasion I related whatever I thought was likely to interest him. Among other things I mentioned that it had turned out exactly as he had supposed, that Makkabba, hearing of our being at Kurreechane, sent us an invitation to visit him, which we declined, as we

had promised him before our departure. Mateebe here remarked that Makkabba was a man he did not know, meaning that he did not understand him. He added, that we left him in a state of peace, but had now found him in a state of war; for one of his captains, Moeete, residing lower down the Krooman River, had had a dance; that when the widow of his father Mallyabang, now the wife of Brumella, Mahootoo's brother, was going to see the dance, she was beaten by this captain, and her cloak torn, an offence which he could not overlook; that this captain had fled with all his cattle. He then asked what I thought he ought to do? I told him, he knew we did not like to interfere in their transactions, only I thought that gentle means, such as persuasion, might probably gain him back, and likewise dispose him to make an apology for what he had done to Brumella's wife. He said his father was a man who actively punished what was wrong, and kept the people together; but his overlooking things had led the people to separate from him, and this might go on till all had left him, one after another; but now he was resolved to imitate his father. "There," said he, "is Kossie, the king of the Mashows, though only a young man, he keeps all his people under subjection."

I mentioned to him the case of the young man

that had stolen a goat, while we were there, and who immediately on its being proved, was punished by Kossie. But Mateebe being a soft, easy man, in such a case would only give the person a scolding, or a few threats, which would not be regarded. He then said that I had been introduced to him as a captain, and that he had treated me as such. What Mateebe had in view by the last remark, without adding any thing more, I was uncertain, but we afterwards supposed it might be intended as a hint that we should offer to assist him in forcing his captain, Moeete, who is rich in cattle, to return to Lattakoo.

During our absence from Lattakoo, the Bushmen had stolen twenty head of cattle from Mateebe's people; a commando immediately pursued and overtook them on the plain, when they killed ten men, five women, and five children. On returning from the slaughter, a peetso, or general meeting was held, and all the circumstances attending it were related. After which, men and women dispersed themselves over the town, imitating the screams of those persons who had been killed, repeating their expressions of terror, and representing their actions when begging for their lives. The Lattakoo women discovered on this occasion a more cruel disposition than even the men. They imitated, with much

apparent pleasure, the screams of the Bushmen, when put to death by the Bootshuannas. Alas! how truly do the Scriptures represent the dark places of the earth as being the habitations of cruelty.

Though this was the middle of winter at Lattakoo, I observed in Mr. Hamilton's garden the following things in blossom, viz. The tobacco plant, the cotton and the castor-oil trees; also peas, carrots, geraniums, sun-flowers, convolvulus, marigolds, hollyhocks, and stocks. The peach-trees had lost their leaves, and those of the fig-tree were fading. When the natives first saw a bed of flowers in Mr. H.'s garden, they conceived they were either for medicine or food, and would not believe that they were only for pleasure. Nothing in creation attracts their attention unless it can be converted into food or used as an ornament.

They have no dew at Lattakoo, in summer, except for a day or two after a considerable quantity of rain; but it generally falls in the winter. During summer the wind daily begins to blow from the north, increasing until two P. M., bringing heat and clouds of sand along withit. This wind generally dies away about five in the evening, when it veers round to the south, blowing cold during the night. In the Griqua country,

though not many days' journey to the south, they have not that strong and warm north wind in summer, perhaps from the intervention of the Reyner Mountains. Their most powerful summer wind is from the west.

The South African nations only cultivate the ground in the vicinity of towns, though they have cattle-places at the distance of one and two days' journey. They do not, so far as I have observed, raise grain at any of those stations. Till the present system shall undergo a complete revolution, such a population can never abound in grain, nor can it become an article of trade. The land that may fairly be claimed by each nation is capable of supporting more than twenty times the population, if the ground were to be cultivated, which would require comparatively little labour.

12th. Mahootoo, the queen, and part of her family, attended worship in the morning. Mateebe sent an apology by her for his absence, having gone on a commando to bring back the runaway captain. In a commando, such as that on which Mateebe went, they are not very anxious about apprehending the man; to seize his cattle is their chief object. Should they get possession of them, they are certain the owner will follow; and if not, the cattle will be theirs, and the man

sufficiently punished by being reduced to a state of poverty. It seemed that when Moeete committed the crime against Brumella's wife, by beating her and tearing her cloak, his cattle were seized, which brought him to Mateebe, when he was fined an ox, and had his cattle restored. He felt so hurt at this, that he afterwards fled with all his cattle to a town lower down the Krooman. To bring him from thence was the object of the present commando.

Mateebe was at the morning worship, having returned the evening before. After it was over he informed us the man would not come, but they were bringing his cattle; one of Mateebe's servants, however, whispered to us that they had only sent a party to search for the cattle, and he doubted if they would be able to find them.

Teiso, a captain, whose young wife the runaway captain had carried off some years ago, charged Mateebe, on the outside of the place of worship, with not having accomplished any thing by his commando, since he had not brought the offender! In answer, Mateebe asked Teiso why he had not accompanied them on the expedition? For some time the two seemed to be scolding each other; but I found on inquiry, they were only discussing what would have been best to

have done according to the circumstances of the case. Mateebe generally appearsa simple, easy man, but when speaking with warmth he assumes a very different aspect, his eye becomes keen, piercing, and sparkling, and his countenance fierce. I observed that Teiso could not look him in the face when he replied, but looked at some other person, or towards the heavens; though Mateebe always looked at him while speaking, and the motion of his arms corresponded with the tone of his voice.

A chief that resided lower down the Krooman, and who came up with Mateebe, called in the forenoon; he said that Mateebe would have put Moeete to death when he found him, if he and some others had not interfered to prevent it. Munameets appeared with his head shaved, which is a part of their custom of purification after a journey, that all the evil they may have contracted from the witchcraft or sorcery of strangers may be removed.

Jan Goeyman, a native teacher, gave the address at morning worship, the greater part of which I understood; it was from Mark xvi. 15, 16. The address appeared simple and scriptural, and was delivered with seriousness and deliberation. They did not appear to be random thoughts, but the result of previous thinking,

nor were they detached remarks, but had a connexion with each other.

Men are seen asleep in different parts of the town at all times of the day, but a woman asleep I had not yet seen; such are the superior habits of industry in the female sex. Though it was neither the season for digging, sowing, watching, or reaping their corn-fields, yet the women were busy bringing bushes from a distance to repair the fences around their houses, the repairing of which, from their nicety in doing it, consumes much time, as not the smallest branch must project a single inch, it must be pushed inward and entwined with the others, this gives to the fence a neat appearance. I did not observe the men afford the least assistance in any part of their work.

Some weeks ago the keys of the room behind the place of worship were stolen. The loss of keys, where no locksmiths are to be found, is irreparable. Mateebe being informed of the theft, and the value of the keys to the Missionaries, became so enraged against the offender, that he publicly declared, if he found out the person he would instantly put him to death. The keys were soon afterwards discovered in a bush near the meeting.

Peekloo, the king's eldest son, wore a pair of trowsers to-day, which he had borrowed. Two or three others had begun to wear them; indeed the young people would be disposed to wear European dresses, were it not for the mockery of the elder people when they appear in them. A young Matchappee female sometimes comes to meeting with a petticoat belonging to a Hottentot, but she cannot endure any person to take notice of it. She likes it, yet is ashamed to be seen wearing it. Most of them prefer their own leathern aprons. European customs, however, are gradually gaining ground.

Munameets brought to me one of his daughters, about sixteen years of age, and said he wished I would make her a present of a snuff-box. On searching my Kingsland store I found a tortoise-shell tooth-pick case, with a looking-glass in the inside of the lid, which I presented to her. She seemed much pleased with it, and desired her father to tell me that her heart was happy. He introduced also a younger daughter, about eleven years of age, for whom he asked nothing. But her own eye and gestures spoke powerfully in his stead; this induced me also to present something to her, which dispelled her gloom, and sent her away leaping for joy. Both old and young highly value trifles, but every thing con-

nected with the improvement of the mind they lightly esteem, or view with indifference, if not with disgust. This frivolity renders it extremely difficult to interest or affect their minds with religious truth, and till the Missionaries can address them in their own tongue, without an interpreter, concerning the wonderful displays of divine power, wisdom and love, probably little impression will be made.

Mateebe called in the forenoon, and told me that Mahootoo was unwell, and asked to have a sheep for her, which I could not refuse. He knew some sheep had been brought to us from the Orange River. He keeps a sharp look out after such occurrences, and it is not his fault if he does not obtain a good share.

17th. In the morning when Mr. Moffat presented the sheep to Mateebe in the presence of Mahootoo, he said the sheep was for himself, and that we ought to give one to his queen; though he had pretended to me that it was entirely for her, because she was ill. Mr. Moffat very properly advised him to give the one half to Mahootoo, and retain the other himself. Many of the principal men went upon a hunt in the morning, and returned about two o'clock without having killed any game; but, from their returning so early, it is probable they did not attempt to

hunt; for it is customary with them, if they have any business to discuss, that they wish to keep secret from the women, they pretend to go on a hunt, which no females attend; when it is discussed they return, and say that there was no game.

CHAP. VII.

JOURNEY TO PATANNEE.

HAVING resolved to visit the inhabitants lower down the Krooman River, in order to discover their sentiments regarding Missionaries coming amongst them, and every thing being ready, we left Lattakoo at three P. M., Mr. and Mrs. Moffat accompanying us. At a district of Lattakoo, about a mile to the westward of Mateebe's, we saw a party of men returning from a distant journey. The women of the district ran out to meet them, and accompanied them into the town with singing and shouting, like the Israelitish women who went out to meet the army returning from the conquest of Goliath and the Philistines. We soon learned that they had been on a trading expedition to the Kallyharry, a people

living about a month's journey to the N. W. of Lattakoo, from whom they procure the skins of the wild cat, of which they make their most beautiful carossés. They brought the following painful accounts respecting that people:

I have formerly mentioned that Lynx Malallá, a captain from Old Lattakoo, who visited New Lattakoo at the time of my arrival, called on me, and had every appearance of being a desperate character. His son visited the Kallyharry some time ago, and carried off many of their cattle; but, being pursued and overtaken, the cattle were recovered. His father Lynx, disappointed and enraged at their success, went upon a commando against them, immediately after I had seen him at New Lattakoo, when the greater part of the cattle belonging to these unfortunate people being taken, and their town burned, they must have been reduced to extreme distress. Maketzee, who travelled with me from Mashow to Kurreechane, was brother to this Lynx, but possessed far better dispositions.

At seven P. M. we halted at the town of Hamapery, [two milk,] governed by a chief called Melatway, [debts,] where we were kindly received. Mr. Moffat addressed the natives through an interpreter.

18th. Daylight discovered that Hamapery was a very small place, containing not above thirty houses. Part of the inhabitants were absent. They had some earthern pots and goblets as well formed as the cast-iron ones in England, and some deep dishes made also from clay. They used likewise excavated vessels of wood of various sizes. Most of the inhabitants attended worship in the morning. Their houses were built in the same form as those at Lattakoo, and they acknowledge Mateebe as their head, or superior. The town is pleasantly situated between the Krooman, on the north, and the end of a hill on the south.

We left Hamapery at eleven P. M., travelling to the westward on the left bank of the Krooman. The day was fine and the scenery beautiful. Those spaces which were not occupied by mimosa trees, or tall bushes, were decked with grass, and closely studded with innumerable large field-daises of white, yellow and lilac colours. Sometimes we passed fine meadow ground, rendered almost marshy by the water of the Krooman, but which, with a little labour, might produce a great abundance of corn. A boy of our company killed a wild cat of a drab colour, and in form exactly resembling a tame one.

At noon we passed a village of some poor

Bootshuanas, several of whom followed the waggons for a time. Soon after this we came to a town called Hokkooro, the inhabitants of which were suspected of the murder of some Mashows a few days before. We, however, understood they had not murdered them, as was reported at Lattakoo, but that the people at one of their cattle-posts had attacked them, wounded three, and captured all their pack-oxen with their property. Brumella, who was sent by Mateebe to inquire into the circumstances of the case, had a daughter on the eve of being married to the captain or chief of the town, and on that account, probably, he had caused the matter to be quashed, and perhaps obtained a share in the plunder himself. The town of Hokkooro, is governed by a chief named Mongallee.

The waggons went forward, but we walked into the town. On coming to the principal public inclosure we found Mongallee sitting in the middle of about a dozen of his principal men. He told us we had found him in a sorrowful state, for he had just finished burying one of his captains, who died on the preceding day of a bowel complaint, which had seized him on returning from a journey, his name was Impasseeley. We were sorry we had not arrived sooner to witness the ceremonies they observed on such an occasion; but having asked to see

his grave, they took us to the cattle-kraal, and pointed under the hedge on the north end of the kraal, part of which we understood they had removed, and having dug a deep and wide hole, with a seat on the south side, the corpse was placed upon it, with his face towards the sun at noon. The hole was then filled up, the hedge replaced, and the earth so carefully spread, that not a vestige of what they had done could be observed, except the freshness or dampness of the earth on the surface about that part of the hedge. The inhabitants appeared to be in a melancholy frame of mind. In number they might amount to five or six hundred. The houses are good, and Mattabee is acknowledged as their superior chief.

We followed the waggons over a hill, and at one P. M. found them unyoked at a considerable town, called Machatchanai, which contains about seven or eight hundred inhabitants, and is governed by two chiefs, the elder is Mallyanyang, and the younger Clohah. The waggons were surrounded by a noisy mob of the natives. Mrs. Moffat's dress seemed to attract general attention.

On visiting the senior chief, Mallyanyang, he treated us in his yard with some excellent curdled milk, and furnished each of us with a neatly-

carved wooden spoon. One of us having expressed a wish to possess a spoon very neatly carved, the circumstance was communicated to the chief, whose wife instantly replied, that she also had a wish to possess some of our beads. Having no beads to produce, the spoons were quietly laid aside. They had different kinds of flowers engraven on them, hardly inferior in workmanship to that of an English artist. Though I had examined at least forty or fifty of those spoons, I did not recollect having seen two of the same pattern, a proof that they are not destitute of invention. In the public place, opposite to the chief's house, we found eight or ten people busy at work upon various kinds of skins for cloaks; some cleaning and making them thin by scraping them with a small iron adze, the edge of which they frequently sharpened or touched up with a *steel*,* smaller than those used in England at table for sharpening knives; others were softening skins with water, and one man was grinding tobacco. They are reported to be an industrious, kind and cheerful people, and their senior chief has the character of being a wise and prudent man. They are connected with Mateebe, who is said to pay deference to this chief's advice.

* They procure their steel from the Marootzee country.

While passing through a division of the town, we were informed that nearly all the men had been killed on the last of Mateebe's commandoes, and that boys only were left.

Not long ago the chief's son, when at Lattakoo, attended our worship there, and was so affected by what he heard from the Missionaries, that he would not join in any of the follies of the place, nor assist the rain-maker in his incantations as he used to do; we had also the pleasure to learn, that he had since kept up something like prayer with his people at home. Being absent at the cattle-place we did not see him, but we are assured the people would rejoice to have a Missionary residing among them. Intending to visit this place again on our return, we went forward at three P. M. As we approached Patannee, we passed on our right some large inclosures, which had been formerly Caffre corn-fields. Many trees were lying upon the ground, which had been purposely burnt down by placing fire near the root, not for the sake of obtaining the timber, but merely to procure with greater ease the branches for making hedges or fences to the fields.

We reached the town at five P. M. when it was nearly dark, and were kindly received by Lintua the chief. We halted in a spacious in-

closure, in the middle of the town, and were glad to find that our huntsmen had brought in four springboks, two of which were killed by one shot. None of the people, except a few of the principal men, were permitted by Lintua to enter the gate, lest they should disturb us while we were putting things in order for the night; but a considerable mob stood gazing on the outside.

CHAP. VIII.

PATANNEE ON THE KROOMAN RIVER.

JUNE 19.

THE town of Patannee, and some neighbouring villages or districts, are under the government of Lintua, [signifying commando.] He is brother to Laheisey, a chief about forty miles to the westward, whose authority over them they acknowledge, and Laheisey, on his part, acknowledges the superiority of Mateebe. All matters which they cannot settle among themselves are referred to the decision of the King of Lattakoo. A woman, who thought herself aggrieved, lately appealed to Mateebe, who sent down orders how it should be settled, and his decision was submitted to.

About two hundred persons, from the different districts of Patannee, attended worship in the morning. The subject of address was, "Be ye

sure that the kingdom of God has come near unto you." When some of the people were talking during the address, a captain named Seretz, [or clay,] pointed to them till he had attracted their notice, when he twisted about his lips, in the same manner as they twist the mouth of their leathern sacks to prevent the corn coming out, intimating by this, as we afterwards learned, that they ought to make their mouths so close that not a single word should be uttered.

Seretz had been at Lattakoo and Griqua Town, and is almost the only captain who appears to be desirous of imitating the dress and manners of civilized life. He wears a jacket and trowsers, made by himself. Referring to these articles, he told me they were only made of skin, for he was a poor man! I then remarked that the only difference between his vest and mine was, the one being made from the skin of the sheep, and the other from that of the tiger.* He also wore a European hat, which he had obtained among the Griquas, with a white ostrich feather stuck into its side.

20th. Therm. at sunrise 38: noon 74. There was frost during the night, and its effects on the

* A vest which Mrs. Moffat had made me at Lattakoo from a tiger's skin.

blossoms were very perceptible. Many attended the morning worship. The subject of the address was the nature of the kingdom which God is collecting out of all nations, and the invitation from God to *them* to come into it.

Soon after our arrival at Patannee, Munameets had enumerated to Lintua the presents of oxen that we received from the Kings of Maróotzeé, Mashow, Tammaha, &c. This producing nothing from Lintua, he related the same circumstances again in his hearing, to some of his captains. Among other things, he told them that we arrived at Kurreechane in a starving condition in the evening, and that Liqueling acted in a princely manner, for he sent us a fat ox in the morning; he added that, on leaving Kurreechane, Liqueling, knowing that we had nothing to eat, presented us with another ox. Though Lintua well knew the object of these stories, he made no remarks, but maintained a sullen silence. However, an old captain, to whom the same relation was made, had not the resolution of Lintua, for he killed an ox, invited Munameets to partake of the entertainment, and presented him with provisions for his journey. Notwithstanding Munameets' want of success with Lintua, we had no cause to complain, for he supplied us abundantly with milk, both sweet and sour; and in return I

made him a present of various articles, with which he seemed pleased.

At noon we had a meeting with him and his captains in front of the tent. I stated to him that my object in visiting Mateebe some years before was to inquire if he wished to have white men residing among his people, to instruct them in the truths of God. That Mateebe had consented to receive and protect them, and I had gone back to my country, and having stated the wish of Mateebe, teachers were sent, who had lived, as he knew, a considerable time at Lattakoo, to the satisfaction of Mateebe.

Lintua replied, that he knew Mateebe to be the friend of those teachers; that he and his people considered themselves as the servants of Mateebe, for the country around was his; the Krooman River, on which they lived, was Mateebee's; its water, which they drank, came out of the King's ground, so that the very water which they used was his; therefore they wished to follow the example of Mateebe, and would be very glad to have Missionaries come and reside amongst them.

Lintua by this speech proved himself to be a tolerable politician. He knew Mateebe's uncle

was present, and that every word he uttered would be reported to Mateebe; and that if flattering Mateebe would please him, instead of sending presents of cloaks and skins, he would be a gainer, as words cost him nothing but breath.

Lintua had a brother killed in Mateebe's last commando, in which so many lost their lives.

Lintua then added that he was extremely sorry for the late attack by the inhabitants of a town higher up the Krooman, on a party of Mashows who were coming to trade with his people. He particularly lamented that it had happened immediately after we had opened a communication with those distant towns. It would again shut the door against them. Notwithstanding this humane speech, this very people, about twelve months before, attacked a party of Wanketzens, who were passing in the same manner with articles of trade; ten of whom they murdered, and seized upon all their property. He requested that on our return we would endeavour to persuade the captain of the town to restore the oxen and property to the poor Mashows. Munameets united with us in promising to attempt it.

We remarked to the meeting that people who committed such atrocities should be punished,

not by the inhabitants of neighbouring towns going on commandoes against the place where the robbers and murderers lived, and killing whomsoever they found, for then the innocent suffered as well as the guilty, and sometimes only the innocent, the guilty escaping, but that the captain or chief of the town should punish them himself. Here Munameets said, that "the captains on the Krooman were no captains, they did not punish. Kossie, the King of Mashow," said he, "is but a boy, yet he keeps his people in order; when any of them do wrong, he punishes them directly."

During this conference Lintua spoke without consulting any of his captains; he delivered his sentiments with much ease and propriety. He wore upon his left ear a plate of copper, the shape of a heart, about six inches long and five wide; his beard is suffered to grow on his upper lip and under his chin. I did not observe any of his people reach the height of his shoulders; he was six feet nine inches; this we knew by his standing against the centre post which supported the tent.

Intending before sunset to remove our waggons from Lintua's district of Patannee to that of Seretz, distant a mile and a half, we went forward on foot, intending to visit some other

districts. While resting in one of them, a Mashow, who had been plundered, came and told us the doleful tale. He said the robbers allowed them to halt at their cattle-post, to repack every thing on their oxen, and to set off; but immediately afterwards they were attacked with bows and poisoned arrows. They defended themselves till their captain was wounded in the head, when, leaving ten oxen in the possession of the robbers, they made their escape with five others to Patannee. The speaker was a very tall man, and appeared much depressed. We went with him to visit the wounded captain, whom we found lying upon skins among the bushes, for it is not customary among those nations to lodge strangers in their houses. The captain was a respectable-looking man, but also very dejected; he took off his cap and showed us the wound made by the poisoned arrow, which was exactly on the crown of his head; the arrow had grazed on the bone, and carried off the flesh. He said he had suffered much pain from it. About forty people from the district followed us to the place where the poor man lay, and sat down at a little distance while we conversed with him.

We next visited Seretz's district, and particularly his house, which is built in the fashion of the country; but he has one behind constructed after the European manner, having taken the

plan of it from those of the Missionaries that he had seen at Lattakoo. I made him a present of two saws, two chissels, and four gimlets. Never did a hungry man receive food with more avidity than Seretz received those tools. He has several charming-looking children, from ten to fifteen years of age. Their countenances, though black, have an expression of gentleness which is very pleasing. His wives also seemed cheerful and contented. A numerous congregation assembled in the evening for worship, chiefly from Seretz's district.

Our people succeeded to-day in shooting one springbok.

Number of houses in the districts of Patannee:

		Houses.
Lintua's (the chief)	district	81
Mabeelway's	do.	24
Samaitoo's	do.	31
Queetzee's	do.	10
Mokomailee's	do.	72
Seretz's	do.	35
Motee's	do.	65
———	do.	5
		323

Allowing five persons to each house, the number of inhabitants will be 1615.

Moeete, the runaway captain, arrived during the day at Patannee. It was supposed that his reason for this visit was to learn from Lintua, or his captains, whether, from any remarks that had been made, he could discover if Munameets accompanied us merely to find out where his cattle were concealed.

CHAP. IX.

JOURNEY TO TURREEHEY.

JUNE 21.

WE left Patannee at ten A. M. The land for several miles is composed of red sand. It is surprising that the inhabitants of Patannee can be contented to live on a spot so barren and gloomy, seeing the whole country is before them. This can only be accounted for by the nakedness of a land being favourable to the discovery of an enemy at a distance. A woody situation on the contrary would conceal his approach. Therm. at sunrise, in shade, 39: noon 65.

At noon we crossed the Krooman, which was a considerable stream, and in half an hour passed over also the Maklareen, near its confluence with the former We examined some springs on the

side of a low hill on the banks of the Maklareen, which Seretz recommended as a good situation for a Missionary station. He and some other captains at Patannee have said they would remove thither, if a Missionary were to settle there. He longs for the introduction of arts and improvements among his people, as much as ever Peter the Great did in Russia. He observed every thing which we did that was at all new to him with the eye of a hawk. The chief spring of water here was copious, and said to continue so all the year. Seretz sows Indian corn and tobacco near the spring, though both be in direct opposition to the customs of his countrymen, to which, however, he pays no attention, if they are contrary to what appears to him good and useful.

On crossing the Maklareen we had immediately to ascend a rocky hill. About half way from the top we examined a curious excavation in a conglomerate or pudding-stone rock, which appeared to have been formed by the water. It might be fifty or sixty feet in circumference, having several smaller cells. In one of these was a bee-hive, which all were eager to rob; but from the narrowness of the cell, and the multitude of the bees ready to defend it, the attempt could not be made. On coming to the head of the hill we entered the small town of Letakka, leaving the

waggons on the outside. The aged chief Sehoree was sitting with a few of his people in the public place dressing skins. We went and viewed a new house, which he, or rather his wives had erected, and found it very neat. These females presented us with some excellent thick milk, in return for which I presented each with a pair of gilt coat-buttons, which greatly pleased them, and to both them and Sehoree we gave some tobacco. The young people at first were much afraid to come near us; but when they perceived that their parents welcomed us gladly, they ventured to approach. The town contained about thirty houses, with probably one hundred and fifty inhabitants, and is under Lintua, the chief of Patannee. No place could be more retired from the rest of the world than Letakka. It is situated on the very edge of that immense desert which commences in the south at the Great Orange River, and runs northward, perhaps to the Equator,* extending also to the west as far as Great Namaqua land and the Damara country, which lies along the shore of the Ethiopic, or

* It seems to be so from the time taken to travel from Lattakoo to Mampoor, and from appearances on the western coast, which has been surveyed, at least a great part of it. If so, it is unquestionably the most extensive desert yet known in the world.

Southern Atlantic Ocean. After halting about three quarters of an hour, and informing them of Lintua's having consented to receive Missionaries, we left Letakka and entered the Great Desert. Two of Sehoree's sons accompanied us about two miles, to point out the course we should follow, in order to reach water. I had nothing at hand to give them but thimbles, one of which I presented to each; but though they admired their beauty, and supposed them to be very precious, they could not conjecture to what use they could be applied. We pointed out to them, that by a hole being bored in each, it could be suspended from the ear. They then viewed them as invaluable acquisitions, and showed them as great curiosities to a few of their followers.

We passed a dead serpent about five feet long, saw springboks in different directions, and at three P. M. came to the bed of the Krooman River, which was dry, the stream having sunk into the sand nearly opposite to Letakka. Two or three holes, dug by the natives, contained some water, one of which was good, though not clear, a second was muddy, and a third was of a greenish hue. Here we were glad to halt under a curious wall of rock, ornamented with a tuft of shrubs. Our shooters brought in two springboks. A Matchappee, who was crossing the Desert alone from Laheisey's, joined us after sunset, pleased that he

had found companions. He came at a favourable time, for the Matchappees of our party had a potful of flesh nearly ready, and he so highly entertained them with his stories, that they invited him to partake of it.

The subject of my address was taken from Isaiah xxxv. 1. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, &c."

We departed at ten A. M. and travelled in the bed of the Krooman, which consisted of hard clay, while the ground beyond the sides was covered with sand. The course of the river resembled a narrow serpentine valley formed by low hills on each side. At eleven A. M. we passed on our right a small deserted Coranna village, containing only six houses. Farther on we observed a Coranna woman standing among the bushes and gazing with astonishment at the waggons as they passed, but she did not venture nearer than a hundred yards. At noon two Bootshuanas passed us armed with spears, and driving a cow and her calf, the milk of which was their support on the journey; but as African cows, like the Asiatic, give no milk without the calf, they are always obliged to bring it along with them. As we went forward, every hole was examined in search of water, but all were empty, until at half past two

P.M., when we arrived opposite to a Coranna kraal, and found a well nineteen feet deep, with water at the bottom; here we witnessed a novel operation. The well was dug through a chalk rock, one man was standing in the water at the bottom of the well, another stood on the almost perpendicular sides, about six feet above him, his feet resting in holes cut out of the rock, and about six feet above him stood a third man. Looking down into the well, the three men almost appeared as if standing on each other's shoulders. The lowest man filled a large wooden dish with water which he handed to the man above him, and he to the other, who emptied it into a little pool made near the mouth of the well, to which the oxen had access, after which the dish was returned to the man at the bottom. The quickness with which it went down and returned was surprising, perhaps three times in a minute. Notwithstanding they thus employed great part of the day, they cannot afford a full draught to each ox, once in twenty-four hours. They admit four oxen at a time to drink from the little pool; the first time the ox lifts his head from the water he is considered as having got a sufficient quantity, and is not permitted to put it down again, but is instantly driven away with sticks. About twenty oxen are brought near the well at a time, where they impatiently wait to take their turn; when these have drank, they walk off to make room for

the rest. The male inhabitants perform by turns this fatiguing labour, which is not without a beneficial influence; for otherwise they would, like many, spend the most part of their time in sleeping, and feel constant languor and depression of spirits. Necessity is the parent of industry as well as of invention, and industry is necessary to civilization and happiness. There was a liveliness and cheerfulness in the manners and character of this people which we seldom discovered where the natives could supply their wants with less labour.

Their kraal stands at a little distance from the bed of the river, among deep sand, and consequently has a very miserable appearance. They brought us in the evening both sweet and sour milk, for which we presented them with a little tobacco. The women, and not the men, like the other nations, are employed in milking the cows. There was ice in the water in the morning. Therm. at sunrise 34; at noon 55. A duykerbok was shot.

23rd. Therm. at sunrise 24: noon 52; no clouds. The place around the well is called Mooshuana; the chief's name is Hanno Komo, and the Coranna name of a chief who was on a visit to him was *T'ky*, but his Bootshuana name was Moreeakotoo or *Coranna medicine*. Hanno

Komo brought us some sweet milk for breakfast; on presenting it he called for the interpreter, when he said to us, through him—

"I am a poor man, and all these people with me are poor men; I never knew my parents, I have only heard of them: these people are almost all children: I know the white men do not come to seek food as the other people do; however, I should have given you a cow to eat, but they went away last night and could not be found; but if they are found before you go, I will give you one, and when I come to Lattakoo I shall expect something."

T'ky, the chief from another kraal, was there on purpose to attend the circumcision of a young man. It was the eldest son of Hanno Komo on whom this ceremony was to be performed. It is their custom first to plaster the youth over with cow-dung, excepting his mouth and eyes, when he is shut up in a house alone, trembling from dread of what may follow, of which he has been kept ignorant. He is afterwards taken out and washed, when they paint him over with white strokes, so that he resembles the zebra; he is then shut up a second time. What other ceremonies are performed on the occasion I could not learn.

T'ky told us that the people of Mooshuana were not using us well, and invited us to his kraal on our return from Turreehey. However, Komo's cattle were found, and he presented us with a cow. Except the milch cows, all the cattle are allowed to graze by night as well as by day, in consequence of there being neither lions nor Bushmen in that part of the country.

None of the women had fortitude to venture near us till ten A.M., when they came to the tent with their children to worship; after which, having invited the chief and several others of his people to give us some information, they answered my questions with great freedom.

The chief, Hanno Komo, which means *no cattle*, is about thirty-six years of age; his uncle acted as chief after his father's death till he came of age. They said they were once a numerous people, like the Matchappees; but the measles coming amongst them proved so fatal that they were reduced to a very small number. Thirty-four of the men who remained after the measles, which were nearly all the males that survived, went against the Mashows, Tammahas, and Towans, by invitation of the Matchappees, about twelve or fourteen years ago. The Matslaroo, or Laheisey's people, joined also in the expedi-

tion with the Matchappees.—When the battle was at its height, the Matchappees and Matslaroos fled, leaving the Coranna's nearly surrounded by the enemy. Thirty of them were cut off, and only four escaped. One of the four was present, who said he escaped by flying before his party were completely surrounded. The others remained together, defending themselves to the last.

When marching up the country against the Mashows, &c. they came near Makkabba's place, who would have persuaded them to assist him against the Marootzee, which they declined, nor would they permit him to join them against the Mashows. However, while they were attacking the Mashows, Makkabba attacked a people whom they had passed, and who were consequently off their guard.

All the elderly people at this meeting asserted, that in their young days the Krooman was a great river, and as a proof of this, said that, sometimes it rose and continued high for so long a time, that women who happened to be on the other side of the river, frequently lost all hope of being able to recross it, and married other men, they also asserted that great quantities of reeds grew in it. Much water they said used to come down from the Moloppo, which formed a junc-

tion near them, and from another river called the Mesaree, but that the Krooman does not now receive any supply from them. They blamed the Matslaroo for drying up the river by means of witchcraft. When asked if that people were enemies to water, and stood in no need of it to satisfy their thirst, living as they did upon its banks; they all laughed, and said they believed it was done by the hand of God. No stream now ever flows within its banks, but large pools are formed in its bed in times of much rain.

We left Mooshuana at half past two P.M., and instead of continuing to travel in the bed of the river, the course of which led to the westward, we turned to the S.S.W. over the desert, for the sake of reaching a pool, the situation of which had been described to us. The way was covered with deep sand, and with tufts of withered grass and bushes intermixed. At six P.M. we halted near the only hill in that part of the desert, which we called Erskine's Hill.*

24th. In the morning, water was discovered in a cavity at the foot of the hill, about three feet in circumference. The water oosed from a

* After Dr. John Erskine, of Edinburgh, who preached the first Missionary Sermon, before the Edinburgh Missionary Society.

rock, and was so scanty that a single ox could have drank the whole of it. But there having been a hoar frost during the night, the oxen did not seem thirsty. At half past nine A. M. we proceeded on our journey, travelling due west, over sand, till noon, when we came to a large hollow place, in the middle of which was a small lake of water. This invited us to halt, and here our oxen had a plentiful supply of excellent water, which the surrounding ground seemed formed for collecting, being in the shape of an immense basin. While resting on the borders of this lake, we seemed to be sequestered from the whole world, nothing being seen from it, but the adjacent elevated ground. Like the preceding day not a cloud appeared, and the Therm. stood at 56, so that we did not erect the tent, but dined in the open air. At two P. M. we left the basin, and travelled over red sand, amidst mimosas, on which we observed many of those large nests formerly mentioned, inhabited by a considerable number of birds. The smallest of these nests seemed larger than a sack of corn. On approaching the mountains of Turreehey, they appeared to extend in the form of a crescent for about ten or twelve miles from north to south. Their forms were various and picturesque, and being surrounded by an immense plain, they resembled an island in the ocean. After sunset [half past five P. M.] we halted among

trees and bushes, at a little distance from the hills, but without obtaining water; though we saw many footmarks of the cameleopard and various animals in the sand. Our shooters returned in the evening without having had any success.

25th. The night was cold, and on reaching water in the morning we found ice upon it about a quarter of an inch thick. We commenced our last stage at ten A. M. by ascending a long rise between hills, beautified by many mimosa and stop-a-while thorn trees. I had only observed the latter as bushes before, but here they were as large as the mimosa. In the Griqua country, I afterwards saw some of an equal magnitude. On reaching the summit of the rise where we all expected to have enjoyed a view of Turreehey, an extensive circular valley appeared, covered with wood and bounded by hills, but no town was to be seen, though, from the number of foot paths, we conjectured that it could not be very distant. Not having, on my former journey, examined the inside of any of the large birds' nests, and an opportunity of doing so occurring, we halted a short time for the purpose. We cut down the limb of a tree on which one of those nests was built. It was not suspended from the branch, but firmly attached to it. The nest was about the size of a hogshead, composed of

strong, coarse straw, regularly thatched, the ends of the straw pointing downwards, so that no rain could possibly enter. It had eight holes in the bottom for admitting the birds; these did not lead to one general chamber in the middle, but each led to a distinct apartment which had no communication with the others. They were all lined with the soft downy heads of a particular species of grass well suited for the purpose. On dividing the nest across, the large mass above was found to be a solid body of straw, designed probably to prevent the admission of serpents or other noxious animals.

Descending into the valley we found a pool of well-tasted, though muddy water, of which the oxen drank with great avidity, not having tasted any for twenty-four hours. We then turned up a narrow pass between some hills on the left, the ascent to which being steep and covered with deep sand, it was no easy matter for the oxen to drag up the waggons. At length, on reaching the summit, the town of Turreehey was seen standing in the most sequestered situation imaginable, and closely wedged in by mountains on all sides. The place was not large, but built in the form of other Bootshuana towns. Young and old soon began to look out at different points. The former, though evidently alarmed,

were at the same time overjoyed at seeing people travelling in waggons. Some stood with uplifted hands, while others sportively threw down their companions to the ground.

CHAP. X.

VISIT TO TURREEHEY.

ON reaching this Tadmor in the wilderness, we learned that its real name was Turreehey, though at a distance it is generally called by the name of its king or chief, Laheisey's Town. We halted among houses at the south end of the town. The aged king received us in the public place, surrounded by his principal men. He was a venerable-looking man, very grave, and appeared to speak with considerable caution.

About an hour after our arrival, we had a formal meeting with Laheisey and his chief men, when we stated that the object of our visit was to tell him and his people the word of God, and to inquire if he wished a Missionary to live at Turreehey, to give them daily instruction. We also mentioned that Mateebe approved highly of our visiting him, "for," said he, "Laheisey is my

father." To which he replied, "I hear! The word of God is good, it is a peaceable word. I should like if it told that men should not die; or how an old man could become young again. I have been told, it forbade people, if their property was taken from them, to pursue after those who had taken it. I do not like that; I am not a friend to commandoes; I would never go on them. Those I have gone upon have been by the pressing invitations of the Matchappees. On the last commando of Mateebe's, many of my people were killed. I am a sickly man, and should never be able to learn your singing. I like the word of God ever since it came to the Griquas, for, since that time, the neighbouring Corannas have never come to steal my cattle, so that I cannot refuse it."

Munameets completely satisfied him about all his difficulties. His people told us that white men had never been in Turreehey before; this accounted for the consternation of the women and children, which was so great, that, when walking about the town, they fled from us as if we had been lions or tigers. Before the meeting was over, by Laheisey's orders a large wooden vessel, full of excellent thickened milk, was placed before each of us, which we sent to the waggons.

The mountains, in the midst of which the town

stands, are called by the natives Mawyey a Laheisey, or Mountains of Laheisey.

The town contains only about one hundred houses, and hardly five hundred inhabitants, some of the houses being empty. Their fields are not extensive, but the grass was said to be excellent for cattle, of which they had a good stock. Before sunset we received five bambooses, (wooden vessels containing three or four pints) full of milk. While at tea, Laheisey came into the tent, and we gave him a cup; he was surprised at its sweetness, and inquired what made it so. Being told it was sugar extracted from a reed resembling his sweet reed, he desired to taste it by itself; we put a little into his hand, the sweetness of which again astonished him. At worship in the evening, Mr. Moffat addressed them from, "Unto you is the word of this salvation sent." To which they listened with seeming attention. Therm. at sunrise 28: noon 60.

While a Hottentot was chastising one of the dogs for stealing, its companion looked on for some time. At length rushing forward he bit the Hottentot severely on the thigh, after which both dogs fled to the outside of the town.

I made a present of a few European articles to

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Laheisey in his own house. It was amusing to see with what interest his family gazed at the things as they were produced, and their anxiety to know their use. After receiving them one by one, they were placed in a large dish, and his wife minutely inspected them, in order probably to know if any should in future be missing, for, after having done so, the eldest son immediately carried them to another house.

While we were at breakfast Laheisey came and sat down. After he had taken a cup of tea, and observed that we had finished, he made a sign for the interpreter, who immediately came; through whom he told us, That he was sorry we had visited him at that time when food was scarce; a salutation merely meant as an excuse, for when should food be more plentiful than immediately after harvest; but he added, he should be very glad if teachers of the word of God came amongst them. We told him that Munameets could inform him that obtaining food formed no part of our object in visiting any people, though we were pleased with whatever they could easily spare, to assist us on our journey. That when I returned to the country from whence teachers came, I should state his request to the people of that land. He had intended to have presented a cow to us; but Munameets having told him that it was the Christian Sabbath, and we would

not kill it on that day; he put it off till the morrow.

At ten A. M. Seretz, the Patannee captain, who travelled with us as our guide across the desert, invited the people to worship, by calling out our ordinary word, "ikkakoo," [the Bushman word for "come hither,"] and the chief of Laheisey's captains, with a loud voice, repeated it after him, and explained its meaning. Many appeared at a little distance, but would not approach nearer till after the singing began, during which a numerous congregation assembled, who sat down within and before the tent. We related to them the leading facts of scripture, from the creation to the ascension of the Son of God into Heaven, and of his commanding the great facts concerning himself to be declared to every creature, that they might be saved, and put in possession of a better life than Laheisey had, the day before, expressed a desire to obtain.

The importance of the present visit was pointed out to all of them, but especially to the aged, whom God had long spared to hear his message of mercy and favour before they died, that heaven with all its joys was at stake, and to be for ever happy or for ever miserable would be their portion. We assured them that if they believed the good news, God had promised them eternal

life; but, if they rejected, or trifled with it, he had threatened everlasting misery.

27th. A dance and singing in honour of Seretz commenced last night about eight o'clock, continued through the night and had not ceased in the morning. I went about eight to see if they were worn out with their long revel, but they appeared all fresh and in good spirits; most of the women, however, were hoarse with singing. I felt for some of the children who were with them, and who must have had a tiresome night.

After breakfast we ascended a hill of considerable height, accompanied by Mrs. Moffat, in order to have a view of the Great Desert. It was somewhat troublesome to climb, especially for a female, being covered with loose rocks and bushes. In about an hour we reached the summit, from whence we had an extensive prospect of what may be very properly called the Great Southern Zahara or Desert, to the W. and N. It was a complete plain, without a visible rise, and only bounded by the horizon. Many trees grew scattered over the sand. Two or three pillars of smoke were seen ascending at considerable distances, occasioned probably by withered grass set on fire by the Bushmen, who have the undisputed sovereignty over that vast wilderness, extending more than a thousand miles to

the north, and four or five hundred miles to the west.

We had a meeting in the afternoon with some of the oldest men, to obtain information respecting the desert, &c.; but though they had actually lived on its borders since they were children, we found that they knew as little of it to the *west* and *north* of them, as they did of the continent of America. The particulars which we were able to collect are given in the following chapter.

After worship, Laheisey brought a messenger, who had come to him in the evening from Clohas Place, on the Krooman, below Lattakoo. He told us there were some Wanketzens on a visit at Lattakoo, who had come from Makabba, and that three Matchappees had been drowned in the Great River, when returning from Beaufort fair. He likewise added, that Lintua, with a party, had gone to the kraal that had robbed and wounded the Mashows, to demand a restoration of the cattle which had been stolen; and that some of Lintua's followers, on their way, had gone to one of the outposts of those people, cut their milk-bags, and done other mischief. The captain of the kraal, in his defence, said that it was some of the young people who had attacked the Mashows, and not himself; he was sorry for it; and that Lintua ought to have come to him for

satisfaction, and not to have first done mischief at his outposts. As Mateebe had taken the settling of the business into his own hand, he could not restore the cattle to them. On hearing this, Lintua's people did not venture to proceed farther, but returned home. These particulars were the news of the day at Turreehey.

28th. The town of Turreehey is divided into two districts; the largest is that in which Laheisey resides; the other lies half a mile to the westward, the captain of it, called Peeme, is a modest and friendly man.

CHAP. XI.

INFORMATION OBTAINED AT TURREEHEY FROM THE OLDEST MEN OF THE PLACE.

THE following is the substance of the information I obtained at Turreehey. I was told by the oldest men of the place, that three days' journey up the east side of the Great Desert, to the north of Turreehey, there is a Matslaroo town, called Queese. Morai, the captain of it, is a younger brother of Laheisey. It is situated in what was formerly the bed of the river Moloppo. The inhabitants are under Laheisey, and, like him, acknowledge Mateebe as their superior. Originally all the Matslaroos constitued a part of the Marootzee nation; but wishing to separate, they pretended to go on a jackal-hunt, and never returned. They took up their first residence near a grove of trees, called, in the Bootshuana language, Matslaroo; from which circumstance they

assumed the name of Matslaroo, instead of Marootzee. They were not at that time under subjection to Mateebe's forefathers, or the Matchappees, but settling in the country connected with the Krooman River, which from time immemorial had been considered as belonging to the Matchappee kings, they have ever since acknowledged them as their superiors, by giving presents, perhaps as a kind of tribute. There are only three small pools at Queese, from whence they obtain water. They say the town is not inferior in population to Lattakoo.

None but wild Bushmen live in the Great Desert, and all its inhabitants have to dig for water. They are acquainted with seven places where there is a little water, lying nearly in a south-westerly direction, across the desert towards Namaqualand. These wells dug by the Bushmen have all names, *viz.* 1st, is Quee; 2nd, Mobelway; 3rd, Loochakawnee; 4th, Malleesh; 5th, Tsooy; 6th, Impatooqua; [or, Belly of a Camel;*] 7th, Sereebaw-Seemaletee. The sixth well is distant from the last five days' journey, and it is two days' journey from the last to Namaqualand. Frequently all the oxen and dogs be-

* Cameleopard, for the camel, properly so called, is unknown in South Africa.

longing to travellers have perished in this journey across the desert. Now they are accustomed to pursue a southerly direction to the Orange River, and travel westward along its north bank, till they reach that country. No elevated tracks, except hills of sand, are to be seen in the desert, though almost all kinds of game are found there, but neither the buffalo nor the rhinoceros. The game, they weakly supposed, must, in the dry season, live without moisture, except what might be in the grass. But there may be pools in the desert frequented by the game, and known only to the Bushmen, who are generally averse to give information respecting water in those parts of the country where they live. The Krooman, like the great Orange River, they said formerly ran across the desert, and in their remembrance flowed opposite to Turreehey.

CHAP. XII.

INFORMATION OBTAINED FROM LAHEISEY, KING OF THE MATSLAROO.

LAHEISEY is the son of Makotway; who was the son of Shoopee; the son of Rakeery; son of Monteer; son of Morookonailly; son of Loocharimaw; son of Matslaroo, in whose time they separated from the Marootzee. Allowing each of these chiefs to have governed twenty years, including Laheisey himself, by tradition he can go back one hundred and sixty years. Though he appeared to be a very aged man, he had seldom occasion to refer to others for information. He related his genealogy with great apparent indifference, probably from not being able to comprehend the object of our curiosity.

He told us that the reason why we found him living at Turreehey, and not higher up the Krooman at Patannee, was because the latter

place was too near Lattakoo. During the time he lived there, he was constantly called to go upon commandoes with the *Matchappees, which he did not like, preferring to live in peace. On that account he left Lintua there, and came to live in the desert. There is good reason to believe, from his apparent quiet temper, that he spoke the truth.

Laheisey's wives are, Masarree, Amoroop, Sabonyan, Halloo-Bootchally, [or, not one cunning enough for death.] This last wife appeared only about eighteen years of age, while her husband has every appearance of being upwards of seventy.

His daughters are, Kelloo-Beetaleechai, Mahoot, Monolway, and Tsabookay.

His sons, Makooluquay, Lekootche, Moralawlee, Koobamee, [the knee.]

He said he never heard from the old men any tradition respecting the origin of man, or from whence he at first came. He had heard that God kills men, and is in the ground; but *he* thought God was above, and came down and looked at men. He did not know how God began to live, but expected to hear from the white men about these things.

When he was a boy the Krooman River ran along the desert; "but," said he, "you see

yourselves it does not run so now. When we have plenty of rain our fields are fruitful, and we cannot complain; the ground about the hills is good when there is rain, but if there be no rain they produce nothing, and the cattle, having no water, eat earth and die. Sometimes rain stops long away, and we then try to get rain. However, in the long days the rain frequently falls so heavy that it runs down all the hollow parts of the hills to the valley, and passes away to the desert. Once the wind was so violent that it blew down trees; it came from the west, and I thought it came for our destruction. In great drought we now send our cattle to Patannee. We never employ rain-makers; we know nothing of them; I think men cannot make rain. Formerly no buffaloes came near us, but of late they have come. We have neither lions nor wolves, but some tigers."

None of the Bushmen, he told us, now rob them; formerly they did; but he killed many, and they have never troubled him since. "We are the only people," said he, "who have a clean country; no robbing Bushmen; no lions nor wolves; but many serpents, some of whom are very large. To cure their bite we cut all around the place, to cause it to bleed, that the poison may come out along with it.

Here he felt worn out, and asked for tobacco. "If you give me a small piece," he said, "it will be gone in a day, and I shall forget you; but, if a large piece, it will last long, and I shall think upon you every time I either take snuff or smoke."

The form of their houses is the same as that of the Matchappees, and like them too they paint their bodies red, and powder their heads with blue sparkling powder.

The Great Desert has no name, and as it seems to resemble the Great Zahara, or desert in North Africa, it may with propriety be distinguished by the name of *The Great Southern Zahara.*

Turreehey does not seem to be suited for a Missionary station, from the scarcity of water and the small number of inhabitants, and likewise from the probability that the whole of the inhabitants will remove back to Patannee on the death of Laheisey, an event which cannot be very distant in the course of nature; yet, were a Missionary settled at Patannee, he could now and then visit Turreehey while the people remain there.

Additional Information respecting the Great Southern Zahara, [or Desert,] obtained from J. Hendric, a native Teacher, who had travelled over part of its western side, parallel to Great Namaqualand.

WHEREVER Hendric went he found the desert covered with sand, and the surface seldom perfectly level, but consisting of swells or low risings, and between these, or in the hollows, the ground was thinly strewed with tufts of withered grass. No trees were to be seen, but sometimes a few sickly bushes made their appearance. He found, however, that kind of fruit which may be termed the friend of the desert, growing in great abundance. This is the wild water-melon, which, though most nauseous to the delicate taste of Europeans, is a precious morsel to the half-famished and solitary beings of Zahara. The watery part satisfies the thirst, and the seed, of which it is full, serves for food. In cooking it, the inhabitants generally cut it open, pick out the seed, which they roast and eat, then boiling what remains, they pour off the water into a vessel, and after eating the thick substance left in the pot, they preserve or drink the water when it has become cool. They have also another

method. A hole is dug in the ground, and filled with melons; these are covered with sand, on which a great fire is placed. When the melons are sufficiently roasted, they are taken out, and the water they contain is poured into bottles, or rather ostrich egg-shells, when the thick substance that remains is used for food.

These melons are remarkably adapted by Providence to the circumstances of the natives, as, in ordinary cases (according to Hendric's testimony) they retain their freshness for two years, so that, should there fall no rain during that period, the natives continue to be supplied from them with both food and drink. The Bootshuannas, when they live wholly upon them, grow quite fat; indeed, more so than when living entirely on flesh. The inhabitants of the desert also hunt elephants, cameleopards, elks, steinboks, and quachas, which they sometimes are able to kill with their bows and arrows.

He saw no running water in the desert; but after the rainy season there are various pools in the hollow parts. He heard also of a salt-lake, the salt of which the natives represented to him to be as solid as stone. The natives were more numerous than he expected; they lived in a very scattered way over the desert, and generally fled from his party. He likewise heard that the

desert extended far to the north, to a nation called Quabee, which means *Grass Knee.*

He had not been farther to the north on the east side of the desert than Queese, a Matslaroo town belonging to Laheisey. The size of this place he compared to that of Mateebe's district of Lattakoo, which is considerable, and around it there are few trees, little water, and no hills. He also remembered the Krooman River running in the desert opposite to the Laheisey Mountains.

Information from Maqueetze, a Lattakoo Captain, respecting the Mampoor, a People living at the north end of the Great Southern Zahara, or Desert, to which People he had travelled, accompanied by many of his countrymen.

THE Matchappees first heard of Mampoor from the Kalliharry, a people living on the way to Mampoor, with whom the Matchappees have long traded, and from whom are obtained the wild cat-skins of which their most valuable cloaks are made. The Kalliharry received their information from a remarkably small race of Bushmen, who roam over part of the Great Southern Zahara, and who had made some successful plunder-

ing excursions against that people. The arrows of the small Bushmen are composed of nine inches of reed, and nine inches of bone, the whole of the latter being covered with poison. On their way to Mampoor, the commando, with which Maqueetze went, did not meet with any of those Bushmen. However, on the twelfth day after leaving Mampoor, on their return to Lattakoo, they were attacked by a party of them; and one man was wounded, although not mortally. It occupied only two moons in going, travelling every day from sunrise to sunset; and three moons returning, being retarded by the cattle they had captured. They had taken some pack-oxen with them to carry food, but obtained so little to eat upon the road, that after their provisions were exhausted, they were obliged to kill the oxen, and all these were consumed before they reached their place of destination. The track by which they travelled was interspersed with many mimosa trees from Lattakoo to Kalliharry, and from thence to Mampoor they met with trees that were new to them, resembling the Kurree, or the willow.

Many of the Kalliharry people accompanied them as guides on the road, and to the pools of water. They likewise assisted in plundering the natives of Mampoor. At one part of the road they were ten days without finding any water,

using wild water-melons in its stead. On one occasion they came to a pool in which elephants had been standing during the night; they all drank of the water, which occasioned violent sickness. They found a pool in a large cave under a cliff, into which the oxen went and drank; and on the seventeenth day afterwards they came to the Great Water, [or ocean,] of which they were all afraid; it had stars upon it, (perhaps meaning those parts that reflected the sun's rays,) and great waves that ran after them, and then ran back again; they had never seen any such sight before. The water was like a great country that had no end. They saw swarms of locusts fall into the water, which were all drowned. The country was level near the sea, but there were hills at the distance of ten miles.

The Mampoors had been warned of their approach, and were making their cattle swim to an island at a little distance from the shore. Maqueetze, being a young man, volunteered with some others to push forward and intercept them. His party succeeded in capturing about an hundred and fifty oxen and cows. The Mampoors supposed they had intended to attack the town; when however they saw them retreating with the cattle they had taken, they pursued them, but were repulsed with the loss of three men. They

returned to the attack the next day, and were again beaten off, but without loss.

Observing the courage of the natives, and seeing their cattle in a place of safety, the combined plunderers gave them no farther molestation, but returned with what they considered the *little* spoil they had taken. Had it not been for this capture, however, they might have all perished, for want of food, in the wilderness. Maqueetze being one of the captors, got ten oxen for his share, six of which being required for subsistence on the road, he only brought home four, and many of the party got none after all their toil. Altogether not above thirty reached Lattakoo.

The town of Mampoor was not seen by any of the party, but from what he had heard and observed, it appears to have lain on the side either of a bay or the broad mouth of a river, and that the island mentioned was in that river or bay.

In consequence of having been repeatedly attacked by Bushmen, Kalliharrys, and Matchappees, it is probable the Mampoors have centinels placed on the neighbouring hills to give timely warning of the enemy's approach, which happily succeeded in a great measure upon that occasion.

CHAP. XIII.

VISIT TO CHOPO.

EVERY thing being ready for our departure we took leave of Laheisey, surrounded by almost the whole population of the place. When about half a mile from the town we were met by a Matslaroo, almost out of breath, with the information that many buffaloes had come to the vicinity of the fountain before us in the valley to drink. On hearing which every man who had a musket ran towards the spot. The news soon reached the town, when most of the people rushed out to see the result, and the waggons only proceeded about two miles forward, before we halted, that we might carry with us at least part of the expected flesh. We heard many shots fired, but knew nothing of their effect till about seven P. M., when some of the shooters rejoined the waggons, from whom we learned that three buffaloes were killed and several wounded. They were numerous, and must have been very

thirsty, as some of them had climbed over steep rocks to a spring at a considerable height on the side of a hill. It is probable that scarcity of water in the desert to the north had caused so many to come in search of it to the mountains of Laheisey. A Matslaroo appeared almost frantic with joy at the sight of such a number of slaughered buffaloes.

This was the third time that, on leaving a town, Providence had put it in our power, by sending us game, to repay the people for their kindness to us.*

Some of the shooters, who went into the desert, saw two cameleopards; but a Matslaroo allowing himself too soon to be seen by them, they were intimidated and fled. The lion can seldom kill this animal, owing to the thickness of his

* One of the marksmen had a narrow escape. Being attacked by a wounded buffalo, he was saved only by starting to one side; the activity and fury of the animal was so great that he precipitated himself forward in a straight line, without being able to bend from his course. A young Hottentot, attached to the Lattakoo Mission, was lately less fortunate, being so inconsiderate as to put himself in the way of the infuriated animal, which tossed him on his horns, and tore out his entrails; then fell upon him with his whole weight on one side, and again rising fell upon him with his other side; after which he literally trod him to pieces.

skin. He has been known to jump upon the back of the cameleopard, and to have been carried a distance of twenty miles. His claws however are so firmly fixed, that the flying and terrified animal seldom succeeds in freeing himself from his rider till the lion himself chooses to dismount.

29th. The buffaloes shot last night were cut up by the people in the morning, and brought to the waggons, when a portion was given to the wives of Laheisey, and to several of his people; also to Munameets, Seretz, and their servants, retaining a sufficient portion for our own use.

At one P. M., every thing being packed up, and the oxen yoked, we proceeded in a S. S. E. direction over the desert, along the foot of the mountains of Laheisey. Our track lay over sand and among trees and bushes. At three P. M. we halted for a little time, at a pool of white-clay water, called Leeboochane, where we filled all our empty vessels. Though thick, yet it was well tasted. At half past four P. M. we halted for the night, at Reeboopee, a large pool of similar water, lying opposite to the most easterly of the Laheisey Mountains.

Therm. at sunrise 48: at noon 74.

30th. Early in the morning a party set out

in search of more buffaloes, while others staid behind to dry the flesh we had already got, in order to preserve it. Therm. at sunrise 30. The pool was covered with thin ice, capable of supporting birds, that walked on it as if astonished they could not reach the water. Therm. at noon 70. While halting at Reeboopee, two women appeared, who came for water from one of Laheisey's outposts. The buffalo flesh being pretty well dried by three P. M., we proceeded on our journey. The ants in that part of Africa seem aware of the destructive effect of rain upon the buildings which they rear with so much labour, as most of their hills are built either against trees or within shelter of the branches; some of these curious structures appeared to be about five feet high. They were conical in form, and rested upon proportionable bases. At five P. M. we halted at a pool called Makrooman,* having travelled in a direction S. S. E.

In the evening Munameets came into the tent with the interpreter, informing us that there were many eilands near Makrooman, and seriously recommended our stopping a day to shoot some of them. We reminded him that the object

* Or Mother of Krooman, *Ma* being the Bootshuana word for Mother.

of our journey was not to destroy game, merely for the sake of feasting on it; but that our shooting was only for our support while travelling, and Providence having already supplied us liberally for that object, we could not consent to halt; but we assured him that our men should do all in their power to kill more as we went forward. Near midnight a bird alighted on a tree opposite the tent, whose cry so much resembled the barking of a dog, that even the dogs themselves seemed deceived by it, and joined in full chorus.

July 1st. The blue crocus in flower abounds in the desert, and the root is relished by the natives; it is much larger than those of England. The oxen having strayed during the night, it was ten A. M. before they were collected and put to the waggons, at which time we left Makrooman.

Birds' nests, resembling those in England, *viz.* without a roof, were to be seen almost in every large bush, but so slightly constructed that they went to pieces almost on the touch. Scarcity of rain and violent winds, perhaps induces them to build thus slightly. The country over which we travelled, parallel to the eastern front of the mountains of Laheisey, was pleasantly interspersed with trees and tall withered grass, frequently reaching to the backs of the oxen. The

soil is composed of very red sand and clay. At one P. M. we observed cattle feeding among the trees, an indication of our approach to Chopo, where we arrived at two P. M., having travelled S. E.

The town of Chopo is situated on the north side of the bed of the River Nokanman, which was dry, as well as the Krooman. Like the bed of the latter, however, water is found by digging deep wells. We examined two of these, and found them twenty-five feet deep to the surface of the water, to which they descend by wooden platforms, supported upon posts reaching from the bottom, and rudely constructed. A man descended one of these wells for a small pail of water while we were there; to ascend with his vessel full appeared almost as difficult as though he had to climb a tree with it, yet such is the effect of habit, he hardly spilt a drop. We were sorry to hear that five men were buried in one of these wells last year by the falling in of the sides. They had no means for quickly digging down to them, possessing only sharp pointed sticks and wooden dishes for throwing out the earth and sand. What incalculable labour the digging of these wells must occasion to the poor creatures, and how important to them would be the introduction of even the earliest efforts of European skill and ingenuity.

During the day, our shooters when near the mountains, fell in with a kraal of poor Bootshuana Bushmen, who appeared to be extremely wretched. Lately, when almost starving, these people found a straggling cow belonging to the Corannas of Chopo, which they killed and ate. This theft was discovered, and the Bushmen being unable to replace the cow, the Corannas sent to other kraals on the Krooman to join in a commando against the robbers. The town of Chopo is small; besides the habitations of the Corannas we found a cluster of houses belonging to some Matslaroos, who had deserted their native places on the Krooman.

Many of the inhabitants attended worship in the evening, when the leading facts in the Bible were related to them, likewise the importance of a man's life above that of a beast. They furnished us with a good supply of milk, for which we gave them tobacco, the best medium of exchange in the desert.

2nd. Therm. at sunrise 37: at noon 65. A few women ventured to approach us before breakfast; they viewed the tent, table, and the things standing on it, with great surprise. They were overheard saying to each other, "Surely these people cannot be men!" like the Peruvians, on the arrival of Manca Capai amongst them.

Besides other presents I gave a snuff-box, with snuff in it, to the old captain of the kraal. He could not open it, but gave it to Munameets to show him the way, who opened it before him, put the snuff it contained into his own hand, snuffed up the whole of it, and returned the empty box to the chief, who took no notice of the trick, which was not done in joke, but with the utmost gravity.

Both Corannas and Matslaroos attended worship, after which the aged chief, with many of his people, remained behind to give us the information we were desirous of obtaining, and which we received from his own lips.

He was about seventy years of age, having a dirty blue and white striped handkerchief tied about his head, and was clothed in tattered skins of a dark red hue. His name was Hanobey, and that of his wife Chawtoy.

The names of his sons killed on a commando against the Barrolongs, or Mashows, &c. were:—

Tabooshey, Mateebe, Bahheleeley, Matampee, Sebooshey, Chumalechala, Quesah, and Koro.

His remaining sons, Haatshahha, who, being the eldest son alive, succeeds him as chief; Mootseeoky, [or, There is the Town.]

His daughters' names were Sooass, Towuss, Noeis, and Mayess.

His father's name was Kooreekey, but he was ignorant of the name of his grandfather. Kooreekey was killed when on a commando against Makkabba, the King of the Wanketzens, when his son, Hanobey, was about twenty years of of age. His forefathers, like himself, always lived near the Nokannan River. He well remembered when it was a considerable stream running into the Krooman River, but it dried up when his son, Haatshahha, was born, or nearly about that time. The stream did not fall off gradually, but all at once. His people were formerly numerous, but many of them had been killed in three commandoes against the Wanketzens and Mashows. The Long-Mountain Bushmen, south of Chopo, have sometimes attacked them and stolen their cattle. They are seldom visited by lions, but when they come it is always from the north. If a large number appears, (which has not been the case for a considerable time,) all the men are accustomed to arm themselves, and generally either kill or drive them away. There are wolves and cameleopards, but the latter generally keep near the mountains of Laheisey. They have frequently, what he called "terrible rains," at that time of the year when their days are about the longest, but they

are never visited by violent gales or gusts of wind. He confessed that they knew nothing about the origin of man, nor of his possessing a soul, neither did he know any thing about God. He added that he was almost worn out, and now about to leave the world, wherefore he did not know whether teachers coming among them would be good or evil, nor did his son;---but he stated no objections to their coming.

Our poor oxen not having had any water the preceding evening, we expected that the offer of some tobacco would procure it for them in the morning, but the people would not supply their wants on any consideration. Of course we could not remain longer with them. The oxen had strayed during the night, but we collected them all, and having yoked them to the waggons, departed at noon. We halted at the wells, as we passed, to try once more to obtain a little water for the thirsty animals, before they proceeded over the desert; but though they had given us a sheep and plenty of milk, yet all our offers and earnest entreaties could only obtain a little for four or five sheep, and this at the entreaty of Munameets. They told us if we set off immediately, and continued to go forward over the desert, we should reach water the next morning, which assurance gave us but little comfort. In this part of the world the introduction of simple

but powerful machinery for raising water, would be one of the greatest temporal benefits that could be conferred on the inhabitants; under the existing difficulties of procuring water, neither the population nor agriculture can possibly advance.

CHAP. XIV.

JOURNEY FROM CHOPO TO LATTAKOO.

BEING unable to procure any water for our oxen at Chopo, we took final leave of it, left the bed of the Nokannan River, and proceeded over the desert. On the west side of the Nokannan, which we had left the preceding day, is an extensive wood of mimosa trees, but on the east side we found only bushes and brown short grass growing out of red sand; these were succeeded by low bushes, and afterwards nothing but thinly scattered tufts of grass were to be seen. But suddenly, however, we came to grass nearly reaching to the backs of the oxen, which we saw burning at a distance, in three different directions, and which had been set on fire by the natives. This is often done with the hope of rain coming immediately after, when, as in Asia, young grass shoots up, and soon attracts the game.

As we went forward over the sand, the fore wheel of one of the waggons stuck fast in a bush. This made the oxen run quickly to one side, by which the pole was snapped in two. After it was repaired, we proceeded forward in an easterly direction. The land seemed deserted by all kinds of animals; every thing was still, even the motion of the waggons could hardly be heard, in consequence of the soft, dry sand over which they moved. The sun went down, and left us in the dark, when the Bushmen pits, and holes excavated by animals became so numerous as to endanger waggons, oxen, and pedestrians; upon coming therefore to a few trees, at seven P. M., we judged it best to halt till the return of daylight. Our course was east.

3rd. We halted in a spot near twelve trees, the only ones to be seen; some of them, which were decayed by age, afforded us a good supply of fuel for our fires during the night; but our oxen were not to be found, having gone off in search of water, and from their footmarks they appeared to have proceeded to the south, a direction in which they were not likely to obtain it. Part of our Hottentots at sunrise went in pursuit of them. It being the Sabbath, we had our usual worship at eleven A. M. Therm. at noon.70.

At three P. M. part of our men returned with the oxen; they had strayed to the Krooman River, near Clohah's place. The Hottentots met two of his captains driving them to Patannee, supposing we were there, for they knew the oxen belonged to us.

Our water being all expended, and as no supply was to be obtained in the desert, we were under the necessity of departing as soon as possible. We therefore went forward at half past three P. M. Our course at first led us among low bushes and tall grass, where the Bushmen had formed many pits. There were also holes made by porcupines and other animals, which rendered it necessary to keep a good look out, lest any of the wheels should sink into them.

The soil over which we travelled varied; consisting of clay and sand, sometimes of a red colour, at other times brown, and occasionally yellow. About sunset we reached the eastern side of the desert, and began to cross a range of hills that ran parallel to the Krooman River. For two or three miles it was very difficult for the oxen to get forward, from the closeness with which the hookthorn-bushes grew to each other. Munameets was much torn by them; the blood streamed down his legs from many wounds. The other Matchappees shared the same fate, and

so did the oxen, till they began to revolt against going forward. They were sometimes held fast by the tail, and obliged to halt till they could be extricated. The planet Venus setting about eight P. M. left us more in the dark than before; however, after a severe struggle, we reached Machatchanai at half past nine P. M. Not one of the inhabitants came near us, being unwilling to expose themselves either to the cold night air, or to the probable solicitations for food by the Matchappees who were with us.

4th. Therm. at sunrise 40: noon 66. By daylight the people flocked about the waggons, when the incessant noise of tongues commenced. At eleven A. M. a considerable number of the people collected for worship, when Mr. Moffat gave them a serious address.

A young Griqua arrived this day on his way to Patannee, accompanied by one of Mateebe's confidential men. The young man's mother had married a Matslaroo, who got with her much property in cattle; the husband killed her cattle chiefly for supplying the family, and marked the calves belonging to her cows with his own mark. In consequence of some disagreement with him about these things, she had left him, and gone to Lattakoo. She wished to have back her cattle, and to live with her son. Mateebe rather fa-

voured her side of the question, and his messenger accompanied the young man to Patannee, to obtain a settlement with the husband.

After taking leave of Clohah, &c. we left Machatchanai at two P. M., and halted a little time at the kraal, whose inhabitants had wounded and robbed the Mashows. We stated our concern to the chief of the robbers for what they had done to the Mashows, and said it would prevent people from coming near them in future; adding, that we were particularly concerned it should have happened immediately after we had been at Mashow, and had settled a friendly intercourse between them and the people on the Krooman River. The captain said that none of the Mashows were dead; and he had sent back all the cattle; * that the affair was done by the young men; and he begged us to prevail on Mateebe not to come and kill him. We inquired whether he had returned the merchandize as well as the cattle. He wished us to believe he had; but it was evident, from the hesitation with which he spoke, that he had not. Munameets going past the kraal, without calling, perhaps alarmed him.

* This was found not to be true, he had only sent back five of the cattle.

While we were at dinner in the tent, at Mahatchanai, a little girl, almost a skeleton from hunger, stood near the tent, gazing at us with an anxious countenance. We gave her some meat, which she devoured with the voracity of a tiger. Many of the captains' daughters sat near, evidently astonished that we should take notice of such a poor child; for they think that if any thing be given away, it ought to be given to the rich. It is remarkable that the dogs in that part of Africa seem to be similarly affected; for should a poor half-starved dog happen to make his appearance, all the well-fed dogs, as if by consent, rush upon him, and are ready to tear him to pieces.

At half past five P. M., it being nearly dark, we halted at a village of poor Bootshuanas, who attended our worship, when they were addressed upon the Scripture question—"What is man?" They appeared much pleased at our halting with them.

5th. Departing at ten A. M., we entered upon the last stage to Lattakoo. The captain of the plundering kraal, with whom we had conversed the preceding day, joined us on his road to Lattakoo, in order to make his peace with Mateebe. Four servants accompanied him, walking one after another behind. He pleaded with Mrs.

Moffat for a handkerchief to wrap round his head, which she gave him. We reached Lattakoo about half past twelve at noon, in good health, and without losing a single ox. Twelve sheep were taken with us for provision, in case game should not be met with, nine of which were brought back alive, owing to our success in shooting. We had not been incommoded by either high wind or rain during the whole journey, but were favoured with almost constant sunshine every day, though it was now winter.

CHAP. XV.

THIRD RESIDENCE AT NEW LATTAKOO.

ON reaching Lattakoo we found all the people returned from their four months' journey to the fair at Beaufort in the colony, except three Matchappees who had been drowned in crossing the Great Orange River on a raft, as reported to us at Turreehey. There had been great lamentation for them at Lattakoo, and the white men were blamed for advising them to go to that place for beads, none having been obtained there. The raft on which they attempted to cross the Great River was only large enough to carry five persons, yet, contrary to advice, ten crowded upon it with their property. The consequence was that one side of the raft sunk down. Three of the Matchappees were carried away by the strength of the current. However, we were

A Sattadoo Chief and his Wife

glad to find that Mateebe censured none but the people themselves who had been drowned, and these for going upon the raft contrary to advice and warning. All spoke in commendation of the King of the place, which was the title they gave to Mr. Stokenstrome, the Landdrost of Graaff Reynet. He was present and superintended the market, and had treated them with much kindness, of which they were fully sensible; but they complained of some of the farmers, who had either ridiculed or used them roughly. Their anger, however, was not great, as the Landdrost had desired to be informed if any one treated them ill. The Griquas were also greatly disappointed at not being able to obtain tools, plough-shares, tar for their waggons, or any thing that they wanted. Nothing was to be had but clothing.

It will, probably, be difficult to get the Matchappees to attend the market again, from its great distance, and the disappointment they felt at not obtaining beads, which their hearts are chiefly set upon.

They expected to find every white man in the colony a Missionary, and were surprised when they halted near a farmer's house, that they were not called in to worship. When at Beaufort they wondered to see the farmers sit with their hats

on during the time of worship, and some of them throwing small stones at each other; they did not know what to make of this.

When the Matchappees at the fair received paper money for the articles they had to dispose of, they could not be made to understand its use; after farther explanations they supposed they could procure any thing they chose for it, whether the paper was for one, two, or more rix-dollars. Their money being rejected as too little for the articles they wanted, they thought they had been cheated by the persons who had given them the paper, and gave it for any thing they could obtain, despising small pieces of dirty paper.

On their return to Lattakoo, every day some of them were making mock sales, imitating the auctioneer, calling out in the Dutch language his very words, "Once, twice, thrice! Who bids more?" &c., which afforded great amusement to the natives.

Five Corannas, from Mobatee, arrived, who informed us that they had removed to the place we had recommended as better for fields and gardens, and consequently for a permanent settlement, but they entertained doubts of its suitableness;

they said, however, that Cupido thought favourably of it. It lies between Old Lattakoo and Malapeetzee.

Two messengers, from Makkabba, arrived at Lattakoo a few days before, neither of whom were Wanketzens. Merobey, [or, Peculiar Sack,] belonging to a kraal lower down the Krooman, and lived with Makkabba, according to his own confession, as a spy from Mateebe, to send him what information he could obtain of Makkabba's doings and designs. The other Chookoroor, [or, Rhinoceros,] was a Baroolong, or Mashow man, and rather connected with Buys, the runaway boor, than Makkabba.

They said Makkabba wished to know why we visited the Mashows, Marootzees, &c., and not him? What we thought of him, that we would not come and see him? Did we think he was a bad man? In answer they were told that it was because Makkabba had not made his peace with Mateebe, with whom we were friends, and because in every town we visited on our way up the country, we found messengers from him trying to stir them up to war; that we were afraid to come to a place where the people were not peaceably disposed. They said that when the first news came to the Wanketzens of our journey, Buys said it was a commando from his captain

coming against him, which excited considerable alarm for some days, till they had information that we came in peace. Makkabba had invited Buys to visit him, with the promise of a present of two or three whole outposts of cattle; but after his arrival he was presented only with thirty oxen, which being so few compared to the number promised, he would not accept of them. On which Makkabba sent him two oxen to kill, intimating, that these oxen said he must not leave Melita, which is their form of detention. He has attempted several times to get out of this snare, but there are always oxen who say nay. He had sent a messenger to a chief captain at Lattakoo, requesting him to come to Makkabba, and use his influence to obtain his release. I inquired if Makkabba had received the present which I sent him from Kurreechane. They replied that they did not know, because he kept every thing so secret, and they had seldom access to him. If he sent a messenger to any chief, he did not deliver the message himself to the person, but sent another to tell him what it was.

"Buys, the Africaner, is reported to sleep little, being always afraid of an attack upon his life. He has three guns, which he keeps beside him, and has taught his wife how to load them, that, when attacked, he may have only to fire.

He is a miserable man, and his family are captives with him. Had we accepted of Makkabba's invitation to visit him at Melita, it is very probable the whole party would have been detained. His son is expected soon to rise up in rebellion against him, and his party is said to be numerous. Should the father be removed from power, it will be a great deliverance to that part of Africa, as the son is more peaceably disposed. The commando he was endeavouring to collect from the different nations, did not take place, as only one Tammaha town and one nation beyond Melita consented to unite with him in it.

A Bootshuana being asked if he knew the names of the first man and woman in the world? Instead of answering the question inquired how he could tell their names, when he did not know to what nation they belonged.

8th. Cupido, with his Coranna captain, arrived on his way to Griqua Town, to bring home some sheep which he had there. This was the coldest day the Missionaries had recollected at Lattakoo, the therm. being under 40 the whole day; the cold wind blew from the south. It is rather remarkable that the greatest rains in summer should come from the N. W., or Great Desert.

9th. Rather a novel sight occurred in the

morning, the ground being thinly covered with snow; this the Missionaries had not seen, even on the hills, during their residence at Lattakoo. *Tzeleele* is the Bootshuana word for cold, and *seramee* for frost; but they have no word for ice or snow, calling them also *seramee*. Not one Matchappee attended the morning worship, nor were any seen moving from their houses, all were trembling and crouching round fires in their yards. Therm. at sunrise 30: noon 39: sunset 52. The snow was all gone by noon, in consequence of the wind gradually veering round from the S. to N.E.

The young man whom we met at Clohâh's place, on his way to Patannee to demand his mother's cattle, returned to Lattakoo. The following is a fuller statement of his business.

Kreega, a boor from the colony, lived among the Griquas about fourteen years ago, when Dr. Cowan and his party were on their journey into the interior. The Doctor finding him likely to be useful on such a journey, prevailed on him to accompany them; Kreega left four or five wives behind, and a considerable stock of cattle.

When there was no prospect of the party ever returning, it being believed that they had been murdered by the Wanketzens, one of his Mat-

chappee wives married a Matslaroo captain at Patannee, and brought with her about a hundred head of cattle. This captain, besides using her ill, killed more of her cattle than of his own for the support of the family. Being dissatisfied, she had left him, preferring to live with her son, by Kreega, than with the captain, but he would not restore her cattle. She laid her complaint before Mateebe, who sent one of his trusty servants with her son to endeavour to settle the business with the captain. Mateebe called on Mr. R. in the evening, telling him that they had returned from Patannee with seventeen head of cattle, and the lad being the son of a Makooa, (or white man,) he wished Mr. R. to come along with him to witness the restoration.

The husband and the runaway wife were there. She declared she was not satisfied with the seventeen oxen and cows, when there ought to have been about a hundred. It had been reported that when the husband heard of the young man's coming to demand his mother's cattle, he employed a person to drive away those which were left, to a distance from Patannee. She threatened to go and procure a commando of Griquas and to demand them from Lintua the husband's chief. It was thought at Lattakoo that this threat would terrify them to give up the re-

mainder, as the Griquas have guns. Mateebe acted honourably in the affair.

10th. On the Sabbath morning there is always a prayer meeting at sunrise. On Saturday evening information is given that the subsequent day is the Lord's day, but those who do not hear this notice know the day by the more early ringing of the bell. Both Mateebe and Mahootoo attended the early meeting. At half past ten A. M. more attended at worship than had been present at any meeting, since the people returned from Beaufort market.

At three P. M. there is always a conversation meeting, in which the Matchappees are asked questions respecting what they hear from scripture. It is not their habit to give a direct answer, but they must by other questions be brought to it. A woman said at this meeting, that it was not easy for a Matchappee to understand the word of God, nor for it to go into their hearts. When asked whether she would be afraid if she knew she was to die that night? She said, white people had faith, and knew they should go to heaven; but Matchappees had not faith, and were afraid they should go to hell? Seretz, the Patannee captain, being present, was asked if he thought his people had need of the word of God?

He said those who had it were all rich. He was informed that riches did not fall down upon them like rain from the clouds, any more than on the Bootshuanas, but God's word condemned idleness and commanded industry, and industry, attended by the blessing of God, was successful in obtaining many comforts for mankind, which they would otherwise be without.

At five P.M. I attended the usual meeting of young people, who repeated several remarks they had heard during the day, and answered many questions which were put to them. They did so as well as children instructed in England could have done. The questions which I put were not previously known by them. It was interesting to see children, living so far in the interior of a dark and barbarous continent, readily replying to questions relating to the great truths of the Gospel.

Mr. Hamilton, in the evening, preached to the Coranna visitors through an interpreter. Therm. at noon 44.

12th. Early in the forenoon we heard the alarm-cry spreading over the town. On going out to ascertain the cause, we found it arose from suspicious Bushmen having been seen near some of the cattle-posts. Proceeding to Mateebe's, to

make farther inquiry, we met many running out of the town, armed with bows and arrows, assagais, battle-axes and shields. The point of assembling having been mentioned by the cryer, every man left the town as soon as he was ready. We found Mateebe and others busy, preparing for their departure, and with apparent indifference. They took no notice of us. Several were making fluent speeches on the business, but Mateebe appeared as if he did not know any person were present. We then returned to a meeting we had appointed about our own affairs; Mateebe soon followed, hastily shook hands with us, ran into the yard calling to Mrs. R. to give him some snuff, after which he ran off in a southerly direction, being the course which the others had pursued. They returned in the evening without having seen any Bushmen.

We expected to have left Lattakoo in a few days; but on minutely inspecting the waggons, we found it would take at least a fortnight to repair them.

Mr. Hamilton having finished a mill-stone, and likewise a mill-wheel, for the grinding of corn, it was found that the most suitable spot for erecting the mill belonged to a Matchappee captain, who was willing to dispose of it. After dinner I went with Mr. and Mrs. Hamilton, Jan Hen-

dric, Cupido, and the captain, to view the ground. On reaching it, the captain walked round it, pointing out certain bushes, stones, &c. which marked its boundaries. He also showed two excellent fountains of water which were upon it. The extent might be four or five acres of land. He was asked what price he demanded for it, on which he mentioned a certain quantity of beads; but Mr. Hamilton told him he had no beads. He then said he would give it for a roll of tobacco, weighing about twenty pounds. Mr. H. said he had not that quantity, but would give it when it grew. Not having patience to wait for the growing of the tobacco, he next asked a fat sheep, which he said would please his wife, whose ground it was. He was promised the choice of the sheep when they came to the kraal in the evening.

He then told us that the adjoining ground belonged to another of his wives, who he had no doubt would sell it also. Jan Hendric offering to be the purchaser, he engaged to procure her consent. He lingered about Mr. Hamilton's house the whole afternoon, anxiously waiting for the arrival of the sheep, that he might have a feast.

Lands which their ancestors have dug and sown, become the property of the family, and

all of them know well what ground in this way belongs to each family. Those parts which have not been claimed, a Matchappee may take possession of at any time, and sow them, which gives him a firm title for ever; but a stranger cannot do this, he must obtain a grant from the king.

The above is perhaps the first ground that was ever purchased in the Matchappee country, and perhaps the transaction might lead many to ascertain their property, who never felt any concern on such a matter before. The seller, a tall, good-looking man, seemed greatly pleased with the bargain.

When returning from the purchase of the land we saw a strange waggon approaching Lattakoo, which is a rare occurrence. We concluded it must either be Dr. Philip, or the Landdrost of Graaff Reynet. It was, however, Africaner, with Mr. Moffat's furniture and books from Namaqualand, where he had been a Missionary for eighteen months. They had been five weeks on the journey. This was a singular act of Christian affection, being wholly gratuitous.

Therm. at noon 60: wind from north.

14th. The Matchappees, at their last peetso, resolved, when the new moon came, to go against

the Bushmen, in order to revenge the robberies they had committed. The new moon having arrived, Mateebe was asked by them if they were to go; he replied, "Not yet, for Brumella's wife is ill." Brumella dare not leave the town in such a case, and being a principal man they do not like to go without him.

Cupido, with his waggon and some Corannas, departed for Griqua Town; five or six poor Matchappees embraced the opportunity of travelling with the waggon. Their object was to obtain employment among the Griquas, because they were in a starving condition at Lattakoo. It was affecting to see them, reduced almost to skeletons; The skins they wore for clothing were very tattered indeed, so that nothing could exceed the wretchedness of their appearance. But misery only raises detestation and contempt, never pity and compassion among these uncivilized nations.

Mr. Hamilton having had his only tureen-spoon stolen from him, complained to Mateebe, who coolly remarked that the Matchappees were a stupid people, and could not be at the trouble to use any means for its recovery. The gate was, therefore, shut to prevent their coming in such numbers into the house. Thieving was likely to increase, as food was becoming scarce, and the people could have no supply from the ground till

December or January; the crocus and other roots also which they eat are only to be had at a distance from the town.

15th. Jan Hendric, the native-teacher, a Griqua, gave the address at the morning worship, from the story of Zaccheus.

A poor native came to Mr. Hamilton's door after it was dark, bringing a piece of fire-wood, and soliciting some food for it. On telling him they had plenty of wood, he said he should die if they did not give him something to eat, and begged it for the sake of the Son of God. This was the first time they had heard a Matchappee make use of such an expression. Mrs. Hamilton humanely helped him to something. At that time the cows being near their calving, and there being little nourishment in the grass in winter, they give but a small portion of milk, which makes it a hard time for the poor, and even for the rich after a bad harvest.

The Names of the different Divisions, or Wards, of New Lattakoo, with the Names of the Chiefs of each Ward.

THE name of a division, or ward, is Coatlaai. Thus, in speaking of Mateebe's ward, they say,

coatlaai a Mashy, the ward of Mateebe. Mashy is the old family name of Mateebe. The same mode of expression is used to describe all the other wards, each of them being called by the old family name of its captain.

WARDS, OR COATLAAIS.	NAMES OF PRESENT CHIEFS.
Mashy	*Mateebe.*
Malito	*Brumella.*
Lekooncha	*Chakka.*
Mashy	*Salakootoo.*
Moorooaan	*Siminoo.*
Mabotte	*Maklak.*
O Tipa	*Geibee.*
Pekwee	*Mora.*
Shaping	*Mabbinowna.*
Moriba	*Mooklala.*
Magelle	*Sillibog.*
Moropin	*Moogotsee.*
Bamogoswe	*Magwaakwe.*
Makoolana	*Bakolamela.*
Mamapoola	*T Campee.*
Maroomoo	*Makweetsee.*
Tzepana	*Poh.*
Goramootooro	*Sohekla.*
Letianee	*Mooittee.*
Haraclaw	*Site.*
Morakilee	*Sinatele.*
Poolagana	*Moolee.*
Mamabebee	*Malihee.*

WARDS, OR COATLAAIS.	NAMES OF PRESENT CHIEFS.
Moolehe	*Malowee.*
Mashoona	*Maklak.*
Mootsabee	*Matslaka.*
Peetsingana	*Gababooya.*
Klassee	*Kontwee.*
Mooinklaree	*Kwerichaan.*

The substance of some Speeches delivered during a General Meeting of Captains, held at Lattakoo a few days before my arrival.

MATEEBE, the King, rose and made an introductory speech, wherein he first accused some persons who had stolen corn, &c. from the fields, which he said was a disgrace to his city; and, secondly, he had a complaint to make against a woman who had sown corn too early, contrary to the law; and stated that he had condemned her to pay the fine of an ox. "It seemed," he remarked, "that the women were inclined to act like men, and that nothing would satisfy them but taking men's clothes, and doing the work of men." *

He then said that he had no brothers now,

* Probably referring to the women's boldly violating the laws which are enacted and enforced by men.

they had left him, and were gone to live at Old Jefthah's in the mountains. He asked, "who ever saw such things, as captains leaving their stations? If every one were to act in that manner, what would become of the city?"

MALALLA, Mateebe's brother, then rose in a great rage, and asked Mateebe if his town were worthy the name, if there was either food, or order, or any thing else to induce people to live in it? adding that his absence was for the good of all, viz. to guard the cattle, and he was his own master! While Malalla continued to speak under the influence of violent passion——

TEYSO, an amiable man, of a mild temper, stood up and opposed him. He said Malalla was certainly faulty, and asked him where he had heard that a man ought to flee from his city on account of hunger---if the town suffered for want of food, all ought to suffer together. He asked, how he could go and join strangers, forsaking his people and place, and not only these, but his own family likewise; and how could he think of taking wives among strangers, while the word of God was among them? He wished to know if the game were all dead! and if not, whether it did not become them rather to return home and hunt, that their wives and children might have food.

MAKLAK, an old chief, then rose and said, that they must not be too hard upon the young Princes; they were but youths, and it was their youthful feelings that led them astray; that they would know and act better when they became older. He likewise observed that Malalla, in his absence, had rendered himself useful to the whole community, as the whole of the cattle were taken care of.

A young chief, who till that day had been considered by the Missionaries as a slavish supporter of Mateebe, rose and defended Malalla. He began by asking how Mateebe dared to speak as he did; and declared that the young people loved independence, and would not bend for any one; that it was not good for people to be so afraid of their King, who was but a man, and when he did any thing wrong his people ought to have the right to tell him publicly of it; that for his part he was not afraid of Mateebe, and would support Malalla to the very last.

BRUMELLA, brother-in-law to Mateebe, then took up the matter in a masterly way; showing that so long as they had not resolved to abandon the town, such conduct could not be approved or permitted, and said he should move that those young chiefs be called in imme-

diately, that the strength of the place might not be divided.

Malalla stood with his assagais in his hand, looking towards the ground, as if convinced of the folly of his conduct, till the meeting broke up.

Such is the freedom of speech at those public meetings, that some of the captains have said of the King, that he stupifies his mind by smoking tobacco, and is not fit to rule over them.

At the peetso, or general meeting of the captains, when it was resolved that they should go on no more plundering expeditions, to steal cattle from the neighbouring nations, Seemeeno, who opposed the motion, said, if they relinquished going upon commandoes, the young men would have no way left of distinguishing themselves by killing people, and rather than that they should not be renowned in this way, as formerly, he recommended that they should kill their mothers.

Every peetso is begun and ended by pronouncing the word *poola*, or rain; and every speech made at this meeting begins and ends with the

same word; it is likewise used by all, on taking leave of each other. Their entire dependence being on milk and corn, renders much rain of the last importance to them. Without it their grass and corn must wither and decay, and famine must succeed.

CHAP XVI.

AN ACCOUNT OF THE THIRD RESIDENCE AT LATTAKOO CONCLUDED.

IMMEDIATELY after morning worship we were sorry to hear the alarm-cry again commence at the east end of the town, announcing that the Bushmen had stolen some cattle. In about five minutes after the alarm was given, armed men were seen rushing out from various parts of the town. At the same time Mateebe was observed running alone, and without noticing any person; every man hastened to the spot where the robbery had been committed.*

A Griqua, who came from Griqua Town to Lattakoo, thinking he was compelled to work too much, set off alone on his return home.

* As the Bootshuanas can run with much greater speed than the Bushmen, the latter seldom escape, if they are once got sight of.

Before he came to Berend's place, which is half way, he went to a pool of water to drink. Being observed by some Bushmen he was pursued, but saved his life by out-running them. A short time after leaving Berend's place he was followed again by Bushmen; fearing they were gaining on him he threw away his sheepskin caross. This being all he possessed worth having they gave up the chase. It is said that such is the hatred of the Bushmen to the Griquas, that if they find a Griqua travelling alone they are sure to murder him, and are pleased with the reflection that they have thereby lessened their number.

In the evening we were informed that the Bushmen had carried off cattle from another out-post, belonging to an old captain, (Polekanny,) at a lower district of Lattakoo, and that the herdsmen were forced away also, with the design, it was feared, of being murdered, in order to prevent their bringing intelligence to Lattakoo. These depredations threw a general gloom over the place. We did not hear even a whisper among the inhabitants after sunset, nor were any moving about, all was perfectly still; nor is their concern on such occasions to be wondered at, as their chief dependence is on the cattle for support; they cannot trust to productions of their fields from the frequent droughts which blast all their hopes of a supply from thence.

We were all of opinion that killing the Bushmen, met with after such robberies, does not deter the survivors from stealing upon the first opportunity, for death among Bushmen is held in light estimation. If the offenders were to be seized and punished with severe floggings, imprisoned for some time, and afterwards liberated, they would not probably attempt to steal again. Besides, carrying home upon their bodies the marks of their disgraceful and severe punishment might discourage others from attempting such depredations. Jan Hendric, one of the Christian natives, had a proof of the success attending such treatment. When living in his own country, Griqua Land, the Bushmen had stolen some of his cattle. He and others pursued them on horseback, and caught the thieves. He gave them a severe flogging with a large sambuck made from the skin of a sea-cow, or rhinoceros, and which is generally used for driving oxen. This inspired them and their neighbours with such terror, that they never troubled them again. On the present occasion he accompanied Mateebe in the pursuit of the Bushmen, and we hoped he would prevent the murder of the innocent; for if the Matchappees were to come upon a kraal of Bushmen, however innocent of the offence, while enraged against that people they would murder man, woman, and child, with as much indifference as boys would kill mice. A short time before

this, Hendric met at the Great River with some Bushmen, who had resolved to throw a feeble child into the river, because they thought it never would be good for any thing, and because they had no food to spare. He had the humanity to bring the child home with him to save it from destruction. How great need have such a people of the softening doctrines of the Gospel! Their habitations are indeed full of cruelty and blood. The poor Bush-*women* must be wretched in the extreme, not knowing but that every time their husbands leave home, in search of food, they may bring after them a host of barbarians, thirsting for their blood, and crying for vengeance. To think of their situation is heart rending; nor is it likely to be made better, till the Gospel be sent among them. A Missionary station would be a refuge and a home to this scattered and miserable nation.

Those who went on horseback, in pursuit of the Bushmen, returned about midnight. After leaving Lattakoo they galloped forwards for about twenty miles, when they came in sight of four Bushmen driving the same number of oxen as fast as they could make them go. At first the Bushmen thought they were Matchappees who followed them on foot, therefore they thrust their spears into two of the weakest oxen; and continued to drive the others towards Reyner

Mountain. The instant however they discovered that their pursuers were on horseback, and armed with guns, they wounded the remaining oxen, and drove them back a little way, as if they had said, 'there are all your cattle, let *us* escape!' After this they fled, and concealed themselves among bushes and holes. Our men did not pursue them, aware of the risque they ran from their poisoned arrows shot from behind the bushes. Besides, had the robbers been secured, they would have been immediately butchered by the Matchappees, who were also in the pursuit; they were contented, therefore, to drive back the wounded cattle. An hour and a half elapsed before they met the foremost of the Matchappees, who were delighted to find the expedition terminated by the recovery of the cattle. Our people then left them and returned home. On the way they passed Mateebe, sitting by a fire which he had kindled; and at a little distance they passed Munameets, employed in the same way; so that these chiefs had not intended to proceed farther till the next morning, when it was not probable they could have overtaken the Bushmen. Perhaps they were disappointed at finding none of the cattle dead of their wounds. In that case they would have abandoned the pursuit, and prepared to feast themselves; whereas now they were obliged to go to sleep fasting, for in such expeditions they carry no

provisions. As the Bushmen generally slaughter the cattle before they can be overtaken, the Matchappees look for a supply from this quarter. Should they come up to any cattle which the Bushmen have left dead, instead of pursuing the robbers with greater ardour, they sit down and feast.

About noon the commando returned, marching into the town, with singing, and imitating attacks on the Bushmen. Mateebe marched on the left of the front rank. They entered the King's inclosure, and sat down in rows at the right side of the gate, holding their shields before them, their spears erect, with the points resting on the ground. Several of the nimblest rushed from the ranks, and, after performing various evolutions, returned to their places, when they sung a slow tune. A captain then rose, and, with an audible voice, related all that had happened. He concluded his speech by pronouncing, in a martial manner, the word "*Seroomo!*" *To arms!* After singing another song in a drawling manner, Makklack, a chief captain, rose and gave an account of the robbery of Polekanny's cattle-post to the north of Lattakoo, which was supposed to have been done by the messengers of Makkabba, who had lately left Lattakoo. It was suspected that they had persuaded the herdsmen to join them in the robbery, and to accompany them to

the Wanketzen country, as they had not been heard of since. Mateebe then rose, and asked who had given permission to have a cattle-kraal made in that direction from the town? Then he pointed with his spear to all the points of the compass, saying, that to these they must carry their arms! On saying so, he was cheered by all; but this was a mere bravado.

20th. A considerable party came from Mashow for traffic, and Pelangye arrived from Old Lattakoo.

21st. Mahootoo, the queen, took from her arm an ivory ring, and made me a present of it, the first article I had seen her part with, though I had made her numerous presents; but she and Mateebe are both very covetous. She had a small piece of stick suspended on the left side of her cloak, about nine or ten inches long, with the bark on it, and full of notches cut with a knife. She said it was made by the doctor, and she wore it to cure a head-ache. She would not part with that, but brought me one in the afternoon exactly like it, and informed me that it cured either by hanging to the dress, or if I put the point of it into the fire and drew up the smoke into my nostrils it would remove the pain.

23rd. A message came from Kossie, King of

Mashow, stating that Makkabba, King of the Wanketzens, had sent there two oxen for Mateebe, as a token of peace, and desiring to know whether he should receive them for him. Mateebe hesitated what to do, "for," said he, "the one ox says [or means] peace, and the other means that he should unite with Makkabba on a commando." Another cause of his hesitation arose from the belief that Makkabba had power to put evil medicine into the cattle, which would kill all who should eat of them. He was advised to receive them only as signs of peace; and, if he was afraid to eat them, he need not; he might give them to our Hottentots, who would eat them without fear.

Pelangye, who travelled with me to Kurreechane, came to take leave previous to his return home to Miray Town, or Old Lattakoo. I made him a present of two yellow and two white buttons for himself, and two strings of beads for his little daughter Tattenyana, with which he was highly pleased. Mrs. H. had given him a present of tobacco for his journey, the evening before, which did not prevent him from asking for a second supply, with as much ease as if he had not received any. When she reminded him he had already got the accustomed present, he went away laughing.

Maquetzee, a Lattakoo captain, related to us an account of his journey, in his younger days, to Mampoor, when on a commando against that people. This Maquetzee was said to consider himself as the most intelligent man in Lattakoo, and the best acquainted with the traditions of their fathers, and contended that he ought to be consulted on all public affairs. He was more punctual in his attendance on worship than many others, and expected the Missionaries should notice it. All the captains have many people who are considered as their servants, and so likewise have their descendants. They may claim their service at any time when they can afford to give them food; but in general these dependants are not regarded, but are permitted to go where they like, and to do what they please. Maquetzee had a claim of this kind upon a young woman, to whom he had never paid any attention; but when he found she was engaged to serve at Mr. Hamilton's, in the forenoon, for her dinner, (after which she was to return home to her husband,) he came and told Mr. Hamilton that he had a servant belonging to him. As this was a favour done to Mr. H., he claimed a piece of tobacco now and then, which he continued to call for. He is a little man, always lively and in good spirits, is very fond of coming forward, like Mateebe and Mahootoo, at the conclusion of worship

in the meeting, and shaking hands with all the white people.

I had a meeting with Mateebe, to inform him of my intention to leave Lattakoo in three or four days, and inquired if he had any message to send to our friends in England. He said that if he had possessed a cat-skin cloak, he would have sent it to them, but he had not one, they might send him any thing they liked."

I reminded him that he had told me when in Lattakoo, about six years before, that Makkabba had murdered Dr. Cowan and his party, and that I wished to know if he was of the same opinion still? He said he was, and stated as a proof that Makkabba had a kraal of sheep still, which had belonged to Dr. Cowan, and another proof was, that the travellers had gone up and never returned. I told him that Liqueling, the present Regent of the Marootzee, had heard of their passing a town to the eastward of both him and the Wanketzens. He said he had heard of that also, but he believed Makkabba was the man who killed them.

Those who assert that Makkabba did not murder them, allow that he robbed them of their sheep, as Mateebe said; but add, that they were

murdered by a king, more to the eastward, who asked them for their waggon, which they refused to part with; being determined to have the waggon, he put them to death.

Mahootoo took tea with us in the afternoon, and drank out of cups with considerable propriety. I examined the children of the school, and found them acquainted with the leading truths of revelation. The following is a statement of their progress in reading.

The children of Sedrass, the Bootshuana interpreter:—Dinah, speaks Dutch, and reads the Bible in that language, she can write a little, and has some knowledge of arithmetic.

Mooana (a boy) can read the Testament. Two others of his children also read and spell a little. The family understand the Dutch language by having lived among the Griquas.

April, a boy, can spell.
Boonsing, a girl, do.
Moutsanna do.
Another Dina do.

Several other young people had acquired a knowledge of the letters. They were much pleased by my recording their names.

Munameets called, and observed that he had

travelled with me to the Marootzee, and was glad I had returned safe, though Dr. Cowan had never returned. That he would willingly have gone with me to the Cape, but he could not leave his family during the present scarcity of provisions. I thanked him for his company to the Marootzee, and told him I thought it was better he did not go to the Cape, for it was a very long journey; but when I reached England, I should send him out some beads to purchase more cattle for the support of his family. I was afraid he was about to ask me for a musket, which I should have been under the necessity of refusing.

A poor female Matchappee, named Manyena, called and told me, that when she first heard of the Bible she did not think it was true, but when she found it describe her heart so exactly, she could not but believe what it said. She was determined, she added, always to live near some place where the word of God was preached, where she might hear about a crucified Saviour, though she should starve. Jesus died for sinners and she would not leave the word. She prayed that I might be carried back safe to the Cape and to England.

CHAP. XVII.

LIVES OF SOME MATCHAPPEES.

LIFE OF MUNAMEETS,

Uncle to Mateebe, the King of Lattakoo, as related by himself.

MUNAMEETS was born at Nokannau in the confines of the Great Southern Zahara, or Desert, near Long Mountain. His father's name was Bashway, and his mother's Picquaney. He is reputed to be the uncle of Mateebe by the marriage of his father with the grandmother of Mateebe. Bashway was murdered by a Bushman, near to Nokannan, while on a hunting excursion. Soon after his father's death, the Corannas made war against the Matchappees, in which they drove them from Nokannan to Catooss, and

afterwards to the source of the Krooman River, capturing almost the whole of their cattle, which were their chief means of support. The loss of these reduced them to the necessity of living upon roots and whatever game they could occasionally kill. During this famine his mother, Picquaney, died, when he was taken under the protection of Mallayabang, the King, and the father of Mateebe, who had him circumcised, paying for him the proportion of cattle expected from a captain on such an important occasion. Important in every acceptation of the term to the child, for so indispensible does it appear to character and respectability that the man on whom this ceremony has not been performed, must in their estimation be a fool, and incompetent to fill any eminent situation amongst them.

The first warlike expedition in which he was engaged was a disastrous one. In consequence of the urgent solicitations of the Mashows, the Matchappees consented to join them in attacking a nation in their neighbourhood. They had agreed upon a particular place where the two armies were to meet, but owing to some mistake a junction was not effected. The Matchappees, unwilling to return home without achieving something, resolved to attack the nation against which they had marched, without waiting for the Mashows. They were successful in the first

assault, defeating the people and capturing many of their cattle, which was the great object they had in acceding to the enterprise; but the next day their opponents rallied, attacked them in their turn, and gained a complete victory. All the cattle were recaptured, and the Matchappees were pursued with such celerity, that most of them threw away their cloaks, that they might be able to fly with greater speed. After the pursuit was abandoned, the fugitives nearly perished from the coldness of the weather, and the want of provisions. Eight of the chief captains and many young chiefs fell in the battle. Munameets himself killed two men with his own hand during the engagement. Mallayabang did not command the expedition, but committed it to Mateebe, his eldest son.

Some time afterwards the Matchappees sent a party to purchase cat-skin carosses from the Kallyharrys, a nation living considerably to the N. W. of Lattakoo, where the wild cat is found in great numbers, and where the carosses, or cloaks, made from them, are to be had in the largest quantities, and on the cheapest terms. During three days' journey in the Great Desert they found no water. A short time before reaching it they were attacked by Makkraka, then King of the Tauwe, who succeeded in cutting off the whole party. The news of this unprovoked attack

reaching the Matchappees at Lattakoo, they went on an expedition against the Tauwe to revenge the aggression, on which occasion they succeeded in taking many of their cattle.

Elated, but not satisfied with their success, the Matchappees marched a second time against them, when they defeated and slew many of the inhabitants and burnt their city. Munameets went upon the first expedition, though he could take but little share in it, being at that time much pained by a wound in his leg, which he had received from a poisoned arrow in a skirmish with John Bloom. In the second expedition, King Mallayabang would not permit any of his relatives to go, nor did he take the command himself, but gave it to Maklaka Mabot, one of his chief captains; so Munameets was prevented from taking an active part in this last attack.

After their discomfiture, and the destruction of their city, the Tauwe fled for protection to a nation beyond the Wanketzens; but even there the Matchappees would not permit them to remain in peace, but went upon a third expedition against them. On their march thither they fell in with Makabba, King of the Wanketzens, engaged in a hunting excursion, who, on hearing the object of their expedition, tried to divert them from it, and invited them to unite with him

in a commando against one of his neighbours. This they refused by the advice of one of their number, who knew that Makabba was a deceitful man. The Matchappees, therefore, went forward and attacked Makrakka, and the people among whom he had taken refuge, but they were defeated and obliged to make a hasty retreat, during which they came upon Makabba, who was lying in ambush to intercept them, whether they had been successful or unsuccessful. Rushing from the ambush he slew many of them. Thus instead of gaining by their persevering hostility against the Tauwe they were great losers.

Some years after the above expeditions the Mashows dispatched ambassadors to Lattakoo, inviting them to assist in an attack upon the Lehoiya nation, with whom they had a quarrel. The Matchappees, consenting to the request of the Mashows, sent a strong party, of which Munameets was one. The united army was successful in capturing and carrying off many cattle from the Lehoiya. On other expeditions, Munameets remarked, God had preserved him, but in this he was wounded in the leg, not during the assault upon the Lehoiya, but from the avarice of his companions, who on their return attacked a kraal of poor Bootshuana Bushmen, in order to seize the few cattle of which they were possessed. In the struggle he received the wound,

which swelled much. When he was crossing the Yellow River it became more painful, and afterwards bled copiously, which proved of service. On reaching Lattakoo it was completely cured by Mallayabang making several incisions on the leg, according to their custom.

On another occasion, when Munameets was upon a hunting expedition with many of his nation, they pursued an elk, that had been previously wounded by a party of Bushmen; the pursuit continued till after sunset, when they halted and slept among some bushes until the next morning. At sunrise, discovering the track of the elk, they recommenced the chase, came up with the animal, and killed it. The carcase was cut up, placed upon a pack-ox, and intrusted to one of their servants to take it to Lattakoo. On the road he was joined by some Bushmen, who walked with him, and assisted to drive forward the ox. Arriving at a convenient place, they first attacked and wounded the man with a poisoned arrow, and then carried off the ox with the flesh on its back. The Matchappee, notwithstanding his wound, reached the hunting-party to give them information of the robbery, though he died soon after his arrival. On receiving the intelligence, they hastily returned to Lattakoo, and sent out some of their Bushmen servants to discover where those lived who had shot the man

and stolen the ox. They soon returned with the desired information, on which a large party of Matchappees proceeded against them. The aggressing Bushmen living in two separate kraals, the Matchappees divided themselves into two bodies, in order to attack both kraals at the same time. The party that was under the command of Munameets reached one of the kraals before daylight, while all the inhabitants were fast asleep. A general massacre of men, women and children took place. Only one Bushman escaped the carnage, who fled to the woods pursued by the enraged Matchappees. He defended himself boldly for a considerable time, and wounded several of his asssailants, but being at length overpowered, he also was numbered with the dead. In the other kraal of Bushmen, who were attacked by the Miray division of Matchappees, the men escaped, but the women and children were all slaughtered.

Munameets was also in an attack upon the Maquaina nation, undertaken a short time after the arrival of the Missionaries, and contrary to their earnest solicitation and counsel. This proved to be the most disastrous expedition in which he had ever embarked, and he said it should be the last he would ever engage in. He is now determined rather to assist the Missionaries in carrying the Gospel to the nations beyond them, than to be

concerned in any more commandoes. At all their public meetings he stated to his countrymen that the Maquaina expedition, undertaken contrary to the advice of the Missionaries, was wrong.

About nine or ten years ago, in the latter days of Mallayabang, a numerous body of plundering Caffres came against the Matchappees, intending to steal their cattle. They first attacked Mallayabang's division of the city, when what was called the Miray division (consisting of the present inhabitants of Old Lattakoo) seized the opportunity, and fled with their cattle. The Caffres observing their flight, took possession of their cattle-kraals, or inclosures; under the shelter of which they resisted the assaults made by Mallayabang and the inhabitants. The Caffres were possessed of some muskets. After this the Matchappees placed themselves between the Caffres and the water, to prevent their obtaining any refreshment from it. In this they succeeded during a great part of the day; but the Caffres being almost overcome by thirst, fought their way through the opposing Matchappees, killing and wounding many. While the Caffres were obtaining a supply of water, some Corannas, who were with the Matchappees, advised Mallayabang to retire with his cattle from the city to the open field, and there stand upon the defensive; but this advice was rejected. The Caffres did not return to the

attack that evening; but the contest was renewed the next day, at which time Munameets, with two others, were at a little distance from the city, watching their motions. The Caffres observing this sent a small party to attack them, on which they fled, and were closely pursued almost the whole day, during which the Caffres threw several assagais at them, but without effect. Near sunset Munameets was so faint that he almost determined to lie down and abandon himself to the enemy; but at that very time the Caffres, perhaps feeling also fatigued, relinquished the pursuit.

The Caffre body besieged the town the whole day, killed a captain, *viz.* the father of Siminoo, (who is now a captain, and married both to the sister and daughter of Mateebe,) but they were not successful in obtaining many cattle, though they killed some. The third day the Caffres renewed the attack, when several captains were killed, among whom were a father and his two sons, and many of the people. In the evening the Matchappees, taking advantage of the darkness, left the city with the cattle. The next day the Caffres pursued, but instead of coming up with Mallayabang, they fell in with the Miray division, which had fled at the commencement of the attack. In the battle which followed, the eldest brother of the present chief, Mahoomoo-Peloo,

was killed, and many of their cattle were taken, with which their enemies being satisfied departed without pursuing Mallayabang.

The first time that ever he heard of white men was upwards of twenty years ago, when some Matchappees, happening to be at the Great River, saw John Bloom, who sent a present of a looking-glass to his father. When the rest afterwards saw John Bloom, with a white skin and long hair, they said he was a god. He replied he was not a god, but a man like themselves.

LIFE OF PELANGYE,

A chief Captain under Mahoomoo-Peloo, at Old Lattakoo, as related by himself.

PELANGYE was born at Moosseree, near the Marootzee country; his father's name was Killatwang, and his mother's Mooloomey. His father died at Old Lattakoo, and his mother was killed by the Caffres. When a boy, attending cattle with some other boys, and while they were in a hut together, a lion entered, but they beat him off with their assaigais. At another time, when at a cattle-post with his father, a lion entered the kraal, but his father happily suc-

ceeded in killing the formidable creature with an assagai; Pelangye however was so terrified at the sight of the lion that he fled hastily, and, falling in his flight, his foot was pierced by the assagai which he carried.

On another occasion, while he and two companions were watching cattle in the Tammaha country, a small party of Barrolongs came to rob the cattle-kraal, when he and the other watchers beat them off. Ten of the assailants he killed with his own hand. One of his companions however was so desperately wounded, that they abandoned him as dead; the crows too had begun to tear the wounded parts of his body, but some of them returning and discovering signs of life, carried him to their own houses, and by kind treatment he recovered, and still lives on the Krooman, a little to the westward of N. Lattakoo.

On one occasion, when pursued by a buffalo, he effected an escape by concealing himself in the midst of a thorn-bush, and pulling over him as many of the branches as he could for protection. The enraged animal came to the very spot where he was hid, and began to examine the bush; when suddenly letting go the bended branches the buffalo was startled and ran off. Upon another occasion a lion advanced

within a few yards of him, when he had the fortitude to look the formidable creature in the face, and to make a great noise with his assagais, which induced him to retire.

Pelangye is a near relation to Makabba, the King of the Wanketzens. When he left the place of his nativity, in company with his father, he took up his residence among the Mashows. This people shortly afterwards made war upon Makrakka, the King of the Tauwe, who denounced such threatenings against the Mashows, (if he overcame them,) as terrified Pelangye, and made him fly for safety to the Matchappees, with whom he has lived ever since. After joining them he went on an expedition against the same Makrakka, of whom he had been so much afraid while resident in the Mashow country. The attack was successful, and many cattle were captured from the Tauwe, but he had a cousin killed in the battle.

Makabba once assailed the town of Moosseree, in which his father lived, killed fifteen of the inhabitants, and took many of their cattle. Pelangye, upon this occasion, was at one time surrounded by the Wanketzens, but fighting his way through them he got clear off. They were also attacked by John Bloom and four of his people, who pursued Pelangye and another man,

on pack-oxen, for a considerable time; the other man was killed, but by his fleetness of foot he escaped.

He went out once with a small party on a marauding expedition; they came to a cattle-place, only guarded by three men, whom they killed and carried away the oxen, &c.

A captain, on another occasion, sent him to steal cattle from Makabba. Arriving at one of his cattle-places, only guarded by a single man, he easily killed him and seized the prey.

A lion having attacked his cattle while they were feeding, the frightened animals fled into the Mashow country. His father and he traced them to a cattle-kraal guarded by two Mashows, who would not give them up, saying that such were the orders of their King; on which Pelangye killed one of the men and his father the other, and they brought back their cattle.

At another time, some of Sibinell's people came to plunder his place; they killed his wife, he said, but she came to life again. Determined to be revenged upon them, he attacked and killed several men, and cut up some of their women in the most barbarous manner.

Pelangye, on the death of his father, inherited all his cattle, which were very numerous. When Mateebe's brother was murdered by the Bushmen, Mateebe accused him of *wishing* that the murder might take place; on which ground he seized all his cattle, and ordered all his houses to be burnt. The execution of the latter, *viz.* the burning of his houses, was prevented by the interference of Mateebe's mother and aunt, but his cattle were never restored. The fact was, that from the large, round and singular eyes of Pelangye, Mateebe either believed, or pretended to believe, that he possessed the power of witchcraft, and that, through the exertion of this power, his brother had been murdered by the Bushmen, which afforded an excuse to the King of Lattakoo for seizing his cattle. The story must have been true, as he related it in the presence of Munameets, uncle to the King, who contradicted no part of his statement. Pelangye added, that this conduct of Mateebe towards him was the reason why he did not follow the King to New Lattakoo, but remained with Mahoomoo-Peloo at the old town.

He has two wives, Killiham and Tacquarey, or both of whom he said he gave cattle. He has nine children, whom he enumerated on his fingers. He had been twice at Griqua Town,

once in the Kalliharry country, twice at Sibinell's Town, but never at Makabba's, "for," said he, "he is a rogue and a jackal."

While questioning Pelangye about his history he requested a present of a battle-axe, and assured us that, if any person should then steal our cattle, he would instantly pursue and kill them with it.

He is not sparing of the grossest flattery, if by that means he can gain his purpose. With this view he said once to Mr. Read---that were he a cow, with a large tongue, he would lick him all over with it, he loved him so much. When giving him some snuff one day on our journey to the Marootzee, he said to me, "You make a good captain." He asked a present of a red night-cap, that he might appear to the Tammahas to be connected with us white people.

LIFE OF MOONCH,

A Matchappee, who travelled with us to Kurreechane, related by him on the journey.

MOONCH was born at Nokannan; his father's name was Inchey, (or, Ostrich,) and his grandfather's Inquany. His father had two wives;

the first was mother to Malalla, a chief captain at Lattakoo. When he was a child, and afflicted with the measels, he lost his father. The name of his mother was Massarianakey, (or, a Witch.) His father left him a great many cattle, but when the Corannas made war on the Matchappees, he lost them all, and became a poor man, which obliged him for some time to live among the wild Bushmen, in order to obtain subsistence. A short time after he joined the Bushmen he had a narrow escape for his life. While hunting, he wounded a buffalo; the animal, pursuing him to a bush where he had taken refuge, pushed at him with its horns, and in attempting to toss him into the air tore off his left ear. Happily the dogs came up at the very time, and drew away the attention of the infuriated animal by their barking. This afforded him an opportunity of making his escape. On another occasion, when pursuing a wild hog, he came suddenly upon a buffalo, which immediately turned upon him, but he hid himself among some reeds.

When John Bloom and the Corannas attacked Lattakoo, Mooch was in the combat, and nearly surrounded; he fled, however, and was closely followed by them; the arrows flew thickly around him, but he was not wounded by any.

At another time, while living at a Bushman

kraal for a few days, the inhabitants rose up, attacked him with stones, and would have killed him, but by the interposition of an old Bushman they desisted, and he recovered.

He had been on expeditions against the Mashows, the Gohas, the Moquaina, and the Mybose, or Tauwe.

Many things, he said, have come to his knowledge since the arrival of white men amongst them. He believed there was a God, and thought he was in heaven, but not upon earth; that he made all things, and saw all the actions of men and beasts. It must be so, he added, because he made them; he hears what they say, because he made their tongues. God would not work in his heart to make him better acquainted with him. He knew he had a soul, which was not to die; and that such as do very wicked things go to the fire, while those who do good things ascend to heaven. When God changes a man's heart, he shows him the road to heaven; and after walking that road, he comes to it. He does not pray as he wishes, for his speech is too heavy. Nor could his prayers, he said, be called praying.*

* The above barren recitals are of no farther value than as calculated to throw light on the moral condition of these unhappy people. Their whole life seems to produce no incidents

SOME ACCOUNT OF SEEKLORY,

Commonly called Sedrass, the Matchappee Interpreter to the Mission at Lattakoo.

SEEKLORY was born at Long Mountain, which lies about three days' journey to the S.W. of New Lattakoo. His parents belonged to a tribe of Matchappees, called Mootching; his father's name was Mallayavang. Their tribe

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of a nature to excite the least rational interest either in themselves or others. It is one uniform but disgusting scene, varied only by sensual excesses at one time, or absolute want at another, with occasional marauding expeditions, generally projected for no other object in reality but the plunder of cattle. What a promising field here opens for the labours of the enlightened Missionary, who shall make instruction in the arts of civilized life go hand in hand with the introduction of the Gospel. Could these unhappy Africans be prevailed on to pay that attention to pastoral and agricultural concerns, to which their fine climate and admirable soil invite them, they might revel in such abundance of all the necessaries of life as would no longer leave them the excuse of necessity for predatory inroads on their neighbours; and the wholesome counsel, and salutary example of the Missionaries established amongst them, could hardly fail of changing a realm of want, murder, and plunder, into an interesting and extensive tract of country, enjoying the blessings of comparative plenty, peace, and security.

possessed cattle until they were attacked by the Corannas, who deprived them, at one stroke, of all their means of subsistence, which obliged them to live on roots, wild berries, gum, locusts, white ants, and other insects. They sometimes caught a koodoo, which is a large animal of the antelope kind; but the toil was great, the chase continuing for two or three days, under a burning sun, till the hoofs of the animal were worn off, and the thorns piercing into his feet made him seek shelter in a bush, when he became an easy prey.

The last attack of the Corannas, which completed the ruin of the Mootching tribe, happened when Seeklory was a boy; and confined by illness. He remembered his father dragging him from the houses, and concealing him among some rocks on the mountain with the children of his two uncles; after which he ran and joined his people, who were fighting the Corannas.

The loss of all their cattle prevented the tribe from living together, and compelled them to disperse themselves over the country to procure food, nor have they been again re-united. His parents, and the families of his relations, remained in the vicinity of Long Mountain.

Seeklory continued with his father till his

twelfth year, when Adam Kok, a Griqua chief, who then lived far down the Great Orange River, happened to be hunting in that quarter, and came to his father's house. Noticing their great poverty, he invited Seeklory to come with him, and take care of the sheep. His father at first would not consent to the proposal; but observing that Seeklory was anxious to go, he consented. Nothing but the prospect of more provisions with Kok disposed him to leave his father's house.

The change, thus suddenly made, turned out greatly to his advantage. He was well treated by Kok; and besides his food and clothes, he received five sheep or goats annually as wages, and those he received being generally with young, his own flock soon became considerable; but what was inexpressibly more important, from Kok's connexion with missions, he became acquainted with the true God, and eternal life. With great simplicity he stated, that after he had heard the word of God a few times, it got into his heart, and he thought he had two hearts, which fought against each other. He then began to pray to God; the word of God also became precious to him, and he could not be happy without hearing it now and then; therefore he rode on his ox to Griqua Town on the Saturday, and returned to the Great River on the Monday.

He married his present wife, Serone, a Kalliharry woman, while he was in the service of Kok. When Mr. Read came to the Griqua country, on his way to commence a mission to Seeklory's countrymen, at Lattakoo, which he could not do without a Bootshuana interpreter, Seeklory, being able to speak both the Dutch and the Bootshuana languages, offered himself as interpreter to the mission till the Missionaries should acquire the Bootshuana language.

When the Matchappees, under Mallayabang, went on an expedition against the Kalliharry people, to capture cattle, they were defeated, but carried off Serone, who was then young, and brought her to Lattakoo. Upon one occasion, having stolen something from her master, she was to be put to death. Lucas, a Griqua, who travelled with me a fortnight, when crossing Africa, during the last journey, happened to be at Lattakoo at that time, and hearing of the circumstance, prevailed on her master not to put her to death, but to give her to him, and he took care of her. When I visited Campbell, on the former journey, she was there, and some addresses from the word of God, delivered at the waggons, being impressed on her mind, led her to make more inquiry concerning the religion of Jesus Christ, and she is now considered a real

convert. She married her present husband in the Griqua country, and both left it at the commencement of the mission to Lattakoo, to act as interpreters, and they perform the duties of the office in a very satisfactory manner.

CHAP. XVIII.

BOOTCHUANA MANNERS AND CUSTOMS.

Additional Information concerning the Power, &c. of a Matchappee King.

ON my first visit to Lattakoo, I was desired to salute the King thus---" Mateebe O Iss," which it seems signifies that he is the only man of consideration in the place. The chief captains of the districts are regarded as his servants, and are called Calla Koss, or chief; the inferior servants are called Maklamka. The king has the sole power of giving away land, but that power is limited, for he cannot dispose of any that has been occupied by a captain, at least during the life of that captain; and what indicates the high respect which is entertained for the kingly office is, that all the people, in seasons of drought, are particularly desirous that the King should

give a present to the rain-maker, believing that his present will have a double power in procuring rain.

The mountain* from whence the Bootchuana nations obtain the blue sparkling ore, which they pulverise to adorn their heads, is claimed by Mateebe and his people as their property, and they demand a tax from all strangers who travel to it for this commodity. Mateebe only permits his own people to visit the place once a year, perhaps to prevent its becoming too plentiful, and thereby reducing the price paid for it by more distant nations. Consequently, when the Matchappees pay their annual visit to this mine of wealth, they bring away as much of the treasure as their cattle can carry. This journey is not permitted to be undertaken till the harvest is over.

One of the towns, lower down the Krooman than Lattakoo, separated from Mateebe about eight years ago, after the Matchappees had been attacked and plundered by a Caffre commando. Its inhabitants afterwards went to the mountain for this ore without permission from the king, who, immediately on receiving information of

* For a description of this mountain *vide* my former Journal, p. 233.

their journey, sent a party to one of their cattle-posts, and brought off the whole of the cattle. After selecting the best of them, he sent back the others to their owners. This he did as a fine for not obtaining his permission before they proceeded on such a journey. They had not separated from him through disaffection to his government, but because of his having removed from the Krooman River to Old Lattakoo, which was done to be more secure from the attacks of the Caffres, while they preferred remaining where they were. Their chief is a near relation of Mateebe's, yet, though Mateebe has returned to the Krooman, they have not rejoined him, from an attachment, it is said, to independence.

Mahoomoo-Peloo, chief of the Miray Matchappees, who remained at Old Lattakoo after Mateebe left it for the Krooman River, sent a party with pack-oxen to bring powder from the mountain, with orders to call on Mateebe, as they passed, and ask his permission. Mateebe, considering it an insult to send off pack-oxen before first obtaining his permission, ordered them to return home, and added, that hereafter, if they chose, they might purchase it from his people, but must not go to the mountain themselves, so long as they remained at a distance from him.

Mahoomoo-Peloo, to be revenged on Mateebe for this conduct, stopped some Barrolongs, on their way with merchandise to New Lattakoo, and made them dispose of their property to his people. On hearing of this occurrence, Mateebe sent them notice, that if they persisted in such conduct, though he had given over commandoes, he should certainly come and attack them. Since which time Mahoomoo-Peloo has not attempted to interrupt traffic with New Lattakoo.

A Griqua lately went to Old Lattakoo with beads, and exchanged them for cattle. On his return home he stopped at New Lattakoo, when Mateebe heard of the transaction, he told the Griqua that he would not permit a repetition of the practice; that the Griquas must first bring their beads to him, when he would make an offer for them, and should they not be satisfied with it, nor with what any of his people offered, they might then go to Laheisey, and his people, but he wished to deprive of all privileges Mahoomoo-Peloo, and the people with him, because they would not remove to the Krooman River.

Laheisey, and the other chiefs around, court the friendship of Mateebe, principally, it is thought, because of his connection with white men.

There is a law among them, that no corn shall be cut down till after the first frost, and the formal permission of the King. This was lately violated by a woman cutting down and carrying home part of her corn before the King had given permission; but the law having been once broken, it was not considered as binding upon any other person for that year. Mateebe, in vindication of the custom, said, if all were permitted to reap the grain as it became ripe, they would cut down that which was first ripe, and, having their immediate wants supplied, they would neglect what remained in the fields till it had been destroyed by the birds; adding, that where the corn remains together in the fields, the loss from the birds is sustained by all equally, and is, therefore, not so much felt by individuals. But should one half be cut down before the other, then a greater proportion of loss would fall on those whose fields were not so early ripe. When these circumstances are considered, the law will not appear so ridiculous or oppressive as at first sight it may seem to be.

RAIN-MAKERS.

RAIN-MAKERS, as the word expresses, are persons who pretend to possess power over the clouds, and to be able to bring rain upon a

country in times of drought. They are held in high estimation by all the Bootchuana tribes; but are seldom employed by the nation to which they belong, each nation preferring to employ one who lives at a distance from them. Should it happen to rain soon after his arrival in any country, his fame is established for life, and he will not forget to boast of it wherever he goes. Upon his approach to a town, many of the inhabitants go out to meet and congratulate him on his safe arrival; and he is usually presented with a black sheep. On his reaching the place assigned for his residence, he assumes a grave countenance, and none are permitted to enter his habitation without first taking off their sandals. White oxen, cows, or sheep, are then collected and given in charge to the King, who, with his chief captains, formally present them to the rain-maker.

He rarely commences the usual ceremonies for procuring rain until he sees clouds arising in the N. W., from which quarter rain generally comes; but of this the natives are ignorant. In those latitudes rain seldom falls except at the changes of the moon, a circumstance of which the rain-maker, from observation, is aware; and he frequently ventures to promise a supply at such times; if it do not happen to come, he assigns

some reason, and promises to bring it in so many days more, a period which corresponds with the next lunar change.

When he is long unsuccessful in his attempts to bring rain, he must exert all his faculties to devise methods for keeping up the expectations of the people, who then begin to complain. The general reason at first assigned is, that sufficient presents have not been given him; when he has proceeded as far in this way as he judges prudent, he devises new methods; for example, on one occasion he commanded that all should wash themselves in the Krooman River. Most of them obeyed, though it is a ceremony against which they are prejudiced; but some, especially among the young men, refused, declaring, that if rain could not be obtained but on such terms, they would rather be without it. The rain-maker, therefore, desired these persons to *catch* a large baboon, and bring it to him alive. This is an animal extremely difficult to obtain. A numerous party immediately set out on this foolish expedition, and tried many expedients for obtaining one, but all were fruitless: however, they were successful in *killing* one, which they brought to the rain-maker. This he rejected with disdain, as being useless; and ordered an owl to be caught, and brought alive to him. This undertaking they found as difficult as the former, and

returned without any. These fruitless expeditions, however, fully answered the design of the rain-maker, which was to gain time. They also afforded him an opportunity of throwing the blame on themselves. He then went to Reyner Mountain, and rolled down great stones, in order, if possible, to make the clouds turn towards Lattakoo; but the clouds, as might be expected, continued in their own courses.

Two years ago a rain-maker from the Mashow country, after using means for many weeks, and receiving various presents, was quite unsuccessful. The patience of the people being completely exhausted, he was called, at a general meeting, rogue, lion, wolf, &c., and the Missionaries were requested to pray for it. They held meetings for this purpose, and it pleased Divine Providence to answer their prayers by causing rain to come in a short time. The Mashow rain-maker, while he remained in Lattakoo, attended the preaching of the Missionaries, and from various conversations they had with him, they thought he had more understanding than any of the Matchappees, though only about twenty years of age. He seemed sincerely to believe that he possessed power to bring rain, notwithstanding his late fruitless attempts.

When the last Matchappee rain-maker died,

Dress worn by females at the annual ceremonies first at Latakoo

The Rainmakers Wife at Kuruchane

and no one coming forward to succeed him, they chose one themselves, who refused to accept of the appointment, on the ground that he possessed no power to bring rain. This they would not believe, but asserted that he had power, and gave him the customary presents, being desirous not only of deceiving him but themselves.

CIRCUMCISION.

They are entirely ignorant of the origin and design of this ceremony, and attend to it on the ground of its having been the custom of their forefathers. For a considerable time previous to their circumcision the boys must submit to many severe beatings, which they say is to teach them to be men; and during the chastisement they receive various advices how to behave themselves when they become men, the use of the rod serving to impress the rude instruction more deeply on their minds. Till near the day of circumcision the boys are not permitted to eat the flesh, only the entrails of animals; but a short time before the operation they are suffered to eat a piece of the breast,* which

* The breast of every animal slain is claimed by the King, (*vide* former Journal, p. 311,) and is the first part of the animal which the candidates for circumcision are permitted to taste.—

permission is also accompanied with a flogging. After this they are allowed to taste another part of the animal, accompanied with a beating, and so on, till they have tasted every part of it, that they may afterwards be able to say, when eating any part of an animal, "the knowledge of this part cost us a flogging." No boy dare cry during the chastisement: Mateebe's eldest son having cried under one of those severe floggings, it was for some time thought doubtful whether on that account he could succeed his father as king. They have no stated period fixed for the ceremony; sometimes occuring only once in two or three years, and perhaps depending on the number of boys at twelve or more years of age, who have not been circumcised. Some ceremony is also performed with respect to the females, before which they cannot marry. There are two months in the year, at the cow-calving time, which is generally about the month of October, when none but the uncircumcised are permitted to use the milk of cows that have calved.

Flogging, at the period of circumcision, is not entirely confined to the boys, for the men also flog each other, and on this occasion are divided

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Can these ceremonies be traced to the Mosaic Ritual? "The breast of the peace-offering was to be Aaron's and his sons."—Lev. vii. 30, 31.

into classes, The oldest class of those who were circumcised at the same time, flog those who were circumcised at the period immediately after them; and these again do the same to such as were circumcised subsequently; and thus it descends till it comes to those of the youngest class, or the last period.

CUSTOMS, SUPERSTITIONS, &c.

Fish being reckoned unclean, the Bootchuanas will not eat them. Neither the hook-thorn nor the milk-tree must be cut down while the corn is on the ground, for this they think would prevent rain. When I was at Lattakoo, though Mr. Hamilton stood in much need of some milk-tree timber, he durst not supply himself till all the corn was gathered in. Though their cattle-kraals or inclosures be sometimes two or three feet deep of hard manure, they will not allow the Missionaries to take any of it for enriching their fields or gardens, lest it should cause disease; but all that is loose and scattered they are at liberty to take when they please.

Should any morning previous to December be cloudy, no one must commence a journey, nor do any work in the fields, lest working should prevent rain. However, the women sometimes go

notwithstanding the prohibition, but these are generally driven back by the men. When any person dies in the town, no one must go to the fields on that day.

They are much alarmed at the appearance of a meteor in the air. One lately was seen while they were dancing, which made them instantly desist, and hastily retire to their houses.

All the good they enjoy, they ascribe to rain-makers, but all the evil that comes they attribute to a supernatural being, such as bad harvest, diseases, deaths, &c., and suppose their deity thus acts against man from malice.

No elephants must be killed while the corn is growing, nor must a tooth of that animal be touched till a sufficient quantity of rain has fallen, lest what is necessary should be prevented from coming.

The Matchappees, though extremely fond of salt, will not enter a salt-lake, nor take a particle themselves, it being contrary to their law or custom; but should another person bring the salt to them they will purchase it as an article of trade.

One morning, after breakfast, I asked some of

the natives who were travelling with me to Kurreechane, to relate a few of their stories, but was informed that, were they to do so before sunset, the clouds would fall from the heavens upon their heads.

They cleanse or purify themselves after journeys by shaving their heads, &c. lest they should have contracted from strangers some evil by witchcraft or sorcery. Munameets, as I have stated, had his head shaved, immediately on his return with me from Kurreechane.

Should a Matchappee kill a cudoo, an animal about the size of a mule, with long horns, he must pay a fine; but afterwards he is free to kill as many as he pleases. When a great party are hunting, and inclose game within the circle which they form, if a cudoo be among the game, they will not attempt to kill it, but give space for him to escape.

When the new moon appears, all must cease from work, and keep what is called in England a holiday. In every country, where there are neither candles nor lamps, it is not extraordinary that the return of the moon is highly valued; a weak fire, requiring to be constantly fed, is a poor substitute for moonlight.

Old Cornelius Kok told me that he has known many of the Bootchuanas who wore a ferret, or some animal resembling it, about their bodies, because as a creature that is very retentive of life, it would keep them from being easily killed.

When a woman has twins, one of the children is put to death. Should a cow have two calves, one of them is either killed or driven away.

The first morning after the harvest is finished, the cows are allowed to leave the kraal without being milked, but they are milked at noon. On the same morning they fasten many stalks of corn in the hedges, which surround their houses, for their cattle to eat, to prevent their being made sick by eating the straw left in the fields.

When cattle die by disease, the proprietors must stick up a reed on the fence at the door. If any of the family are sick, a similar signal is placed on the outside, intimating that none must enter, unless invited.

This year a woman, pretending to great wisdom and foresight, told the inhabitants of Lattakoo that there was no occasion to sow corn near the river, nor in damp ground, for there would be a good harvest from seed sown on the more elevated parts. They immediately rewarded her for the

counsel she had given, and sowed their corn at a distance from the river, or on high ground near it. However, the Missionaries continued to sow their fields near their sluice, and had a good crop, which was entirely cut down by the month of March, while the poor deluded natives had not the fifth part of an ordinary supply, having had but little rain; yet they passed no censure on the woman who had mis-led them.

Some time ago two young women came running out of a garden, declaring to the people that they had seen God, which excited great alarm. These females have been greatly respected ever since, receive many presents, and are, as the Missionaries expressed it, become as fat as pigs. One of them, whom I saw, appeared to be under twenty years of age.

After the birth of a child, the father is not permitted to enter the house for two moons; at which period the mother undergoes certain ceremonies, and appears in public with some kind of tassels attached to her apron, to intimate her late confinement. During the two moons her husband is not permitted to join in hunting excursions.

When the King had recovered from his late sickness, a day was fixed for his publicly appearing in the inclosure, opposite to his house.—

Many were assembled on the occasion. He walked slowly forward, holding in his hand a long stick, with a hedge-hog fixed to its top, and having his body daubed over with soot. The next day he passed through another ceremony in the same place, under the direction of his doctor. An ox being brought, his forelegs at the knee joints, were tied fast to his horns, and the hind legs were drawn backwards by skin-ropes fastened to each leg, which soon brought the animal on his side. While he thus lay stretched on the ground, a board was placed upon his upper side on which was painted, with a mixture of soot and grease, the figure of a cross. The King seated himself across the board, as if riding, and the doctor poured water on his head, which ran down over his body; after which they forced the poor animal's head into a large vessel full of water, which soon suffocated him, the water reaching higher than his nostrils. The simple natives, not thinking that the creature died by suffocation, believed the assertion of the doctor, who said it died by the King's disease being communicated to it, and from which the King was then free. Notwithstanding this belief, the animal was cut up and eaten.

This sickness of Mateebe's had nearly c[illegible] his death. He attributed it to the magic of a Bushman, with whom he had had a dispute about

a skin cloak. A Bushman as well as a Bootchuana doctor attended him in his sickness, and the medicines of both were publicly acknowledged to have been useful to him, as were also the medicine and prayers of the Missionaries. Presents were made to the two doctors, but none to the Missionaries.

Should a wife not give her husband what he considers enough for supper, he takes his stand before the house and proclaims her conduct, with a loud voice, to the whole neighbourhood. The wife, on receiving chastisement from her husband, repairs to the same place, and publishes the whole story to the neighbours. When a man has lost any thing he makes it known in the same manner, by which means the article is frequently recovered.

The most common application used by doctors is an ointment composed of fat and soot, with which the patient is anointed on that part of the body which is affected. All the family and attendants, to sympathize with him, anoint the same part of their bodies. In some cases they blow into the ears of the sick, expecting thereby to drive out the evil spirit, which is the cause of the disease. Sometimes this operation of blowing is continued, and with great violence, till the

patient be nearly expiring. At the same time they call out "Bow-wow" with so loud a voice as to be heard at a considerable distance from the house. When all means have failed to produce a cure, the doctors sometimes repair to the fields, and beseech God not to kill men.

Old people being considered useless beings are universally despised. An old woman was lately allowed to starve at Lattakoo for want of food; after which they dragged her body, as if she had been a dog, to the outside of the town, that it might be devoured by the wolves; and such is their want of feeling and humanity, that an old man in the town, from total neglect, was actually eaten up by the dogs. Though the Matchappees treat the aged, and those who are very poor, like brutes, they are friendly to each other, affectionate to their children, and sincerely lament the death of relatives.

PUNISHMENTS, &c.

Some time ago three men, who had stolen cattle, were found out, and brought before Mateebe. Two of them having property were able to make such restoration as satisfied the person whose cattle had been taken, and their punish-

ment was remitted;* while the other being a poor man could make no restitution, and having been guilty of a similar offence before, he was taken into one of the cattle-kraals, when the young men were ordered to slay him; they immediately fell upon him with their knives and assagais, and put him to death.

The person from whom the cattle were stolen, and who demanded the poor man's death, was a captain and a rich man. He has been very unhappy ever since. For a considerable time he forsook Lattakoo, and refused to return, till he was prevailed on by some of the younger captains. He has given the most regular attendance of any of the captains on public worship, since his return, probably with the expectation of thereby recovering his peace of mind.

A short time before the arrival of the Missionaries, Mateebe, and many of the captains, entertained a prejudice against another captain. Mateebe sent a message, desiring to speak with him. The man, not suspecting any danger, immediately went; but the instant he entered Mateebe's yard, the King thrust him through the

* Hence it would seem that theft is regarded as an offence against the individual exclusively, not against the Government also.

body with an assagai, and the poor man fell dead at his feet. After this his cattle were seized by Mateebe; yet this cruel and arbitrary conduct produced no sensations of abhorrence in the people.

Mateebe's eldest son, Peetkloo, having stolen some of Mr. Read's sheep, was discovered, and the matter laid before his father, who ordered that he should be severely flogged, and restitution made. Mateebe was greatly enraged at the conduct of his son, and said that it would be an eternal disgrace to his family.

It is reckoned a discredit to a man, if his wife wears a shabby cloak in the winter.

When a man dies and leaves a widow, a relation of the husband must take her home as his wife. Which of the relations shall do this, is fixed at a meeting of friends, when she is generally assigned to him who has the smallest family. Should the relatives fix on one who will not consent to their decision, it is reckoned an insult. All the children she may afterwards have are considered as the children of her first husband.

In their hunting excursions it is a rule that whoever first wounds an animal has a right to the carcase, when it is either caught or killed,

but he generally divides a large portion of it among those who are present. A son of Muna meets lately gave away the whole, retaining only the head for his own use, of course his liberality was extolled. If dogs pursue an animal, the proprietor of the dog, who first seized it, has the carcase when killed.

The women eat with their husbands at home, but are not present at the public feasts. No woman milks a cow, nor any man a goat; the latter being only milked by young women, who are also allowed to drink the milk.

On coming from their houses in the morning, they ask the first person they meet, "*Who has killed to-day?*" (*viz.* an ox or cow for the use of his family.) On being informed, they immediately hasten to the spot, and join the surrounding multitude in begging a portion. As it is boiled and cut into pieces, these are distributed among the begging mass, according to the will or fancy of the owner. In consequence of the number of solicitations being so great, many receive nothing, but they seldom depart till all be consumed, except the portion that is reserved for the family of the proprietor.

Formerly the Matchappees used no salutation on meeting each other, but since the Missionaries

settled among them, they have adopted the custom of shaking hands, and saying "Good day."

All independent persons, or such as have cattle sufficient to support their families, are captains, or rank as such, though only one in a district be really so. If inferior persons acquire property, it can be claimed by their captain, and he has power even to sell their children. This surely is the lowest state of civil degradation.

When at Lattakoo, I was assured that there was not an unmarried man, young or old, in the whole town.

The Matchappees consider dogs and tame cats as unclean, they will neither skin nor eat any of them, but they will eat wild cats, jackals, wolves, &c.

The teeth of almost every native are as white as those of a child, perhaps in consequence of not using spirits nor drinking any thing hot.

Madness, either in men or dogs, is unknown in the countries north of the Great Orange River. The hottest weather does not affect dogs in this respect as in Europe.

I never saw a husband and wife walking together at any Bootchuana or Morolong town. Once or twice Mateebe and Mahootoo, his Queen, were seen walking to worship, but at least twenty yards from each other. Even this displayed an appearance of greater affection than I had seen in any other couple.

Should a cow calve in the open field, and especially if the calf be allowed to remain two or three days before it be brought home, it is said the calf will never be perfectly tame, and will always be afraid of mankind.

AGRICULTURE, &c.

THE natives have been always accustomed to sow in their fields *Caffre corn*, which is a species of millet, called by them Mabelay. They plant *eench*, or the sugar-cane, which is eaten in its natural state, being ignorant of the method of extracting sugar from it. All the tribes are fond of chewing the stalk, and regard its juice as the greatest delicacy they possess. *Lenow*, or kidney-beans, are grown by them; these are about half the size of the French bean, when ripe. They have a bean also, which, like the potatoe, produces its fruit under ground. *Lickatana* is a

species of water-melon, which they cut into slices and dry in the sun, to preserve it till winter. There is another species of melon, called *lichapoo*, which they do not preserve.

Pumkins were introduced among them by the Griquas, and the Missionaries have made them acquainted with the European melon and water-melon. The natives felt no reluctance to plant any of these, because they bore a resemblance to those which they had been accustomed to grow, but though fond of potatoes, and various other European articles of food, they have not been prevailed on to raise them, because to plant such vegetables would be an alteration or encroachment upon the old system, which they venerate as established by their *wise* forefathers. This is a prejudice which is too common to civilized as well as barbarous nations. Indian corn, cabbages, &c. of which they are very fond, are regarded as only medicinal, and they suppose that by planting them they would be rendered unclean, and the falling of rain be prevented. Mateebe, however, though contrary to law, has resolved to plant tobacco for himself next season.

WILD ROOTS AND FRUITS USED FOR FOOD.

THERE is a large bulbous root, called *tammá*, on which the natives live during part of the year. It is nearly the size of a man's head, and is of a very purgative nature. A large and a small species of crocus-root are much used for food at another season. They often gather a black berry, growing on bushes, which abound in different parts of the country. Some of these are used as they come from the bush; others are dried and pounded into meal, which they afterwards make into very palatable cakes; these cakes, crumbled, are mixed with milk, affording a pleasant beverage. There is another description of berry, which grows chiefly in the vicinity of Old Lattakoo, but not so plentifully as the former. It is used much in the same way, but its flavour is more highly esteemed.

COOKING, &c.

SOME parts of the animal which is killed they roast, other parts they boil, and frequently they cut the flesh into small pieces. The heart, liver, lights, and paunches they mince, after they are boiled, and, mixing them with fat, boil them a second time, which generally constitutes the first

dish used after the slaying of the animal. They also boil the blood with the fat, and consider the mixture to be agreeable. They frequently boil their corn, and use it as rice is used in England; at other times it is ground, and boiled with milk, which is then called bohobay, or bread; it is afterwards cut into slices, like bread. They frequently boil beans and lickatana together, the former counteracting the purgative nature of the latter, and together producing an agreeable beverage. The pumpkins they bake, after having cut them into pieces.

Milk is used in three different ways:---1. As it comes from the cow, which they call mashy louwis, or sweet milk. 2. Curdled milk. The milk is allowed to stand for some time in a leather sack, and is called mashy-abrela, or prepared milk, the sack in which it is curdled being called kookka. The third sort is called massipee-apeeree, from its peculiar appearance, owing to its having been long kept in their leather sacks.

The drink of the people is generally water, and sometimes boyalla, or a kind of beer, made from ground corn boiled, and allowed to stand until it ferments, which is considered a pleasant and healthy beverage. Its taste resembles that which probably our sour beer in England would have, if mixed with coarse oatmeal. Though ac-

quainted with a liquor which the Bushmen make from honey, they never imitate it.

DRESS.

THE cloaks of the Matchappees consist---

1. Of cat-skins, called tzeepa, which are most valued by strangers, but not esteemed by themselves more than the skins of other animals.

2. Of dark-coloured jackal's skin, called cooboo pookoojay.

3. Of red jackal's skin, called cooboo klooss.

4. Of ox or cow skin, called cooboo, or komo, or the beast-cloak, which is made soft by scraping, rubbing, &c.

5. Of lion's skin, retaining the hair, called cooboo a tou.

6. Of knoo's skin, called kokong.

7. Of hartebeast-skin, from which the hair is scraped; this is only worn in warm weather, called kamma.

They also have cloaks of the tiger, leopard, and red cat skins, and a few made of sheep-skins.

These cloaks are constantly worn by both sexes. The men wear a small covering before them, which is fastened by a belt tied round the middle. The women wear a skin apron before

and behind. Neat jackal-skin caps are generally worn; and leetchakoo, or sandals, are used by all, especially during journeys. Beads and rings are worn on every part of the body where they can be hung or fastened.

The Bootchuana battles must be of short continuance, the warriors being an irregular, undisciplined multitude, and every one considering himself at liberty to act as he pleases. If one side be bold and furious at the onset, some of their opponents are perhaps panic-struck, and give way. Their example is readily followed by those who are near, and the flight soon becomes general. The pursuit of the defeated army continues as long as the main body of the conquerors are able to run; all is devastation and slaughter, as it is not their custom to make prisoners. In the flight, many throw away their caps, cloaks, sandals, and even their spears, to increase their speed. The pursuit being given over, the vanquished occupy themselves with rest, or with venting their chagrin in mutual reproaches for cowardice.

When they attack a Bushman kraal, to revenge robberies of cattle, they kill men, women, and children. Women, say they, to prevent their

breeding more thieves, and children, to prevent them from becoming thieves like their parents.

When a Bootshuana meets a person on the road, his first inquiry is, "What news?" or "Tell me your news." After he has told all he knows, the first proceeds to relate the intelligence he has to communicate; and though one of them should inform the other that he is acquainted with the whole matter about to be detailed, the narrator will not desist, but continue his relation to the end.

When they speak of a strong or bold man, they compare him to a lion; or if they wish to describe a greedy or voracious man, they say he is a wolf.

BOOTCHUANA WORDS USED AS NAMES.

Duy,	A salamander.
Mahoora,	Fat.
Malalla,	Poor.
Checka,	A war-axe. The name of a brother-in-law to Mateebe.
Hanna Kooma,	No cattle.
Maklanka,	A servant.

Mamabaily,	The mother of corn.
Mahootoo,	A knot. The Queen's name.
Mateebe,	Turn mother.
Maroo-poola,	Clouds indicating rain.
Seemeenoo,	Small drops of milk.
Peetkloo,	A beetle that eats timber. King's eldest son.

Rapella	signifies	to pray.
Rapello		a prayer.
Rapellang		For what do you pray?
Rapellell		Pray for us.

CHAP. XIX.

JOURNEY FROM LATTAKOO TO GRIQUA TOWN.

JULY, 1820.

THE day of my final departure from Lattakoo being come, I gave a farewel address to the people in the morning. I made a present to Mahootoo, the Queen, of a large wax doll, well dressed in the European fashion, which was sent from a friend at Kingsland, on purpose for her. This trifle excited great astonishment; she held it up before her, earnestly looking to it for several minutes without one remark. Her married daughter touched it now and then, laughing immoderately.

After taking leave, our waggons began to move. Mr. and Mrs. Hamilton accompanied us two days' journey to a place where they intended to cut wood. Our old friend Africaner, who had come all the way from Namaqua land, with the

property Mr. Moffat had left behind him, was one of our travelling party.

As the Koning [or King] Fountain was reported to be well fitted for a mission to the Reyner-mountain Bushmen, on the west, and also to those living on Aler's plain, towards the Malala-reen River, on the east, we had resolved upon visiting that fountain on our way to the Griqua country, which was situated to the eastward of both the roads, by which I had formerly gone to Lattakoo.

At six P. M. we halted at the Krooman Fountain, in the neighbourhood of which we found three Bushmen families, who seemed to possess nothing but their miserable huts; yet I doubt not, had I been able to understand their language, and to converse with them, I should have found that they were not without some enjoyments.

We left Krooman Fountain at ten A. M., and at six P. M. halted at a clump of trees near Little Koning, or King Fountain, where we found great abundance of fire-wood

At nine A. M. we walked forward before the waggons to view the land about the Great-King Fountain, so long considered at Lattakoo as a good station for a Bushman mission. The scenery,

on the side of the valley, appeared very beautiful; a rising ground to the right was covered with various kinds of timber; several small hills also were decked with wood, while rocks, resembling monumental pillars, interspersed over the scenery, added much to the beauty of the view. Great part of the valley was covered with reeds from eight to twelve feet high, growing out of a black mould; and a fine lake of water, from which there always flows a pure stream, was on the east side of the reeds.

On reaching the head of this lake, a Hottentot came running with tidings that the Bushmen, whose welfare we were then seeking, had stolen three of our oxen, and one belonging to a Hottentot. We immediately returned to the waggons, and dispatched a party in pursuit of them. We saw, from the footmarks of the oxen, that they had first driven off a great number, out of which they had selected four, judging it more probable that they should better succeed in carrying off a few than many. Poor creatures! they had perhaps no alternative between this theft and starvation!

In the forenoon a Bushmen fire was seen at a distance; a signal to other Bushmen that a robbery had been committed, and that they ought to get out of the way. Some one had set fire to

the dry reeds, which burned the whole day with much grandeur.

On the morning of the 29th, the men who went in pursuit of our stolen cattle returned, bringing two Bushmen prisoners along with them. Some difficulty was found in securing the culprits. One of the Hottentots defended himself from a poisoned arrow by the timely intervention of his caross. When the Bushmen were secured, which was not effected without a struggle, the Matchappees, with their accustomed hatred to that race of people, could scarcely be restrained from dispatching them with their spears. One of the prisoners was grown to manhood, the other was about fifteen years of age.

At the time I first saw the Bush man, he appeared to be in great agitation; and was crouching under the cloak of a Hottentot for protection from the Matchappees. When the Matchappees were reasoned with on the cruelty of their dispositions to the Bushmen, they justified themselves by the bad qualities they ascribed to them. I told them, if the Bushmen deserved to die for stealing cattle, the Bootchuanas deserved an equal fate, for they had been guilty of the same crime. I tried to show them that the only difference between the crime of the Bootchuanas and the Bushmen was, that the former did it upon a larger scale than

the latter. While the Bushmen content themselves with what is necessary to supply present wants, the Bootchuanas in their commandoes take from each other by hundreds and thousands.

The Bootchuanas could not see the force of my reasoning. It would perhaps be difficult to persuade some people, in more enlightened countries, that it is as criminal for nations to make war upon each other for trade or territory, as it is for individuals to rob each other for their own private gain. How true is it that in the estimation of multitudes, "One murder makes a villain, a thousand a hero!" The guilt of the poor Bush man being established, the feelings of our party would not allow us to dismiss him without some punishment, and he was called for, to undergo the sentence of the law. The poor fellow, who expected nothing less than death, seemed glad on the first application of the sambok. Life is precious even to a Bushman; and this man received a beating with as much thankfulness, perhaps, as ever he received a gift. The boy sat by eating, without once looking round him, while his companion was undergoing this punishment. He was pardoned, and the business was scarcely over when both the Bushmen expressed a wish to be taken into

our service, that they might have food and clothes.*

The cattle were not recovered: two of them were found slaughtered, and those of the party who escaped, carried the other two with them. Some good, however, may arise out of the capture of the Bushmen, to themselves and their countrymen.

We took the boy, to endeavour to get him provided for and instructed, either at Berend's kraal, which was not far from his home, or at Griqua Town, but would not take the man. We desired him to go home to his friends, and steal no more, and left two Hottentots with the horses to protect him, for at least half an hour after our departure, lest the Matchappees of our party should, unperceived by us, return and murder him. One Matchappee lagged a little behind, it was supposed, for the very purpose, but seeing the men halting with the Bush man, he proceeded after the waggons.*

* I was afterwards informed by letter from Mrs. Hamilton that on Mr. H.'s return to Lattakoo, some of the Matchappees complained loudly that both the Bush man and the boy had not been killed. However, Teysso, one of the captains, remarked, "that white men were God's people, and knew his word, and

We departed about eleven A. M., after taking leave of Mr. and Mrs. Hamilton, who were to return to Lattakoo, and continued travelling over a bare plain, destitute of either trees or bushes, and without a drop of water, till six P. M., when we came to an excellent fountain that sent forth a copious stream, which ran to the eastward, while both the King and the Krooman Fountains we had left ran to the west. This fountain having no name to distinguish it, we denominated Neale's Fountain, after the late worthy Mr. Neale, of St. Paul's Church Yard, who, till the day of his death, was a sincere friend to the heathen world.

We left Neale's Fountain at nine A. M., and halted about three miles to the south of it, on a rise in the plain, to examine a remarkable excavation out of the solid rock. The circum-

it would not have looked well in such to commit murder; but had he caught them, he would have killed them on the spot." It was likewise reported at Lattakoo, that immediately after we had liberated the Bushman who had been flogged, he hastened to get a share of the meat that had been stolen from us; that he soon formed a party, and stole four oxen from the Land-drost of Graaff Reynet, as he was proceeding to Lattakoo; and that he escaped with the booty, but, in a short time after committing this robbery, was killed by a Matchappee commando, when he confessed he had been concerned in all the late robberies of cattle from the people of Lattakoo.

ference of the mouth might be about a quarter of a mile. The rock is perpendicular all around, and about a hundred feet high from the bottom, excepting a declivity on one part of it, which we easily descended. This was covered with trees, while no other trees were on that part of the plain. We descended to the bottom, where there is a deep pool of excellent water. Almost on a level with the surface of the water is a cave, which has a narrow entrance, and is frequently used by the Bushmen, as a refuge from their pursuers, when they have stolen cattle, because they can feast here in safety; for though the Matchappees have sometimes pursued them to the mouth of the cave, they have never had courage to follow them into that dark abode.

There is an excavation on the south side which much resembles the window of an old Gothic cathedral. At the east end is a wide and deep rent in the rock, extending from the top to the bottom; about the middle of which is a loose mass of rock, of several tons weight, suspended, to appearance, very slightly. It has evidently fallen from the summit, and been caught in the fall.—The rent may be from ten to twelve feet wide, and lays open about thirty feet of the rock. This natural wonder is so much concealed, that a traveller may pass within a hundred yards of

it in any direction, without suspecting there was any thing in the vicinity worthy of notice.*

The country for many miles around Machpelah is destitute of trees, and almost of bushes. The soil, which is a yellow mould, is covered with tufts of grass, intermingled with flat stones, which are troublesome to waggons. At three P. M. we reached the southern extremity of Reyner Mountain, parallel to which we had been travelling in our way from Lattakoo. On turning the S. E. point we pursued a south-westerly course until five P. M. Jan Kar's kraal, at Kramer Fountain, the most northern residence of any of the Griqua nation, is contiguous to a copious stream, proceeding from that fountain. It comes out of the south end of Reyner Mountain. The following circumstance shows the civilizing effects of the labours of our Missionaries.

Assisted by the Bushmen, Jan Kars, a Griqua, has, with great labour, cut a canal near the source of the stream, by which he can lead a sufficient supply of water over all his corn-fields. He possesses a new waggon, for which he gave seven hundred rix dollars, at the last Beaufort

* It was afterwards visited by the Landdrost and his party, on their way to Lattakoo, when Mr. Faure, who accompanied him, gave it the name of Machpelah.

fair. Many Bushmen live near him, whom he supports, each family having a certain quantity of corn measured out to them every evening. We found him very much disheartened, his powder and corn were both exhausted, so that he was without any stock to support his people, or the means of killing game. He said God was the only protection he had to look to. Some Bushmen, from a distance, stole twelve of his oxen during his late absence at the colony. He cannot read, but he collects all the people every evening, and sings and prays with them. I addressed them in the evening on the injury which ignorance of God does to the soul, from Prov. xviii. 2.

Mr. M., by means of an interpreter, preached to the poor Bushmen in the morning, who listened patiently to what was said. After worship, their captain, with several other Bushmen and women, came by desire to the tent, to give me what information they could.

It was some time before I could even learn what was the captain's name. They consulted together three or four minutes, laughing several times. The captain appeared to be requesting his wife to help him, either to recollect or to decide what was his proper name. At length, when my patience was almost exhausted, he said his

name was Houkay, or *Little Lamb*, son of Houkaying, or *Very little Lamb*.

The following account of Houkay we received from his own lips.

SOME ACCOUNT OF HOUKAY,

Chief of the Houp Wild Bushmen; obtained from himself in presence of some of his people.

HOUKAY is chief of a kraal of Wild Bushmen, situated in a district lying at the south end of Reyner Mountain, and about half way between Griqua Town and Lattakoo, including part of Aler's Plain. He and his forefathers have always resided at the same place. His people were formerly more numerous than at present, having been reduced by disease and by attacks from the Bootchuanas. He had never travelled farther to the north than King Fountain, (about twenty miles from the place where he now lives,) except once, when he carried a letter to the Missionaries at Lattakoo; nor farther to the east than the Yellow River, where he went on a commando to steal cattle. After counting on his fingers, he confessed he had killed five men, either in fighting about game, or in revenge for their having murdered some of his friends. Here

Kars and Berends the Griqua captain, who were both present, remarked that Houkay had killed many more than five persons, but they saw he suspected our reason for asking such questions.

In all his combats, he had only received two wounds from poisoned arrows, one in his right arm, and the other on his side, both of these he showed, and either would have proved mortal had not the parts been instantly cut out. He said the Bushmen around never attack him now, being afraid, because they know that he is a brave and resolute man. These were his own words. Like all his countrymen, he has suffered great hardships, having often been destitute of food for several successive days, during those seasons when both roots and game were scarce. I advised him to be more economical of food when he had it; he replied, that often after he had roasted, or rather burnt flesh, he pounded it to powder, and kept it many days.

Inquiring if he knew how men first came into the world; he said he was a child, (meaning in understanding) and knew nothing; that he never heard his father speak about any thing except game. I inquired where the sun went after it sunk behind the mountain. He could not tell; but thought it died, and a new one came up the next morning. He had heard of God since he

came to live near Kars, but all his forefathers had died ignorant of this knowledge. He said the Bushmen knew something of the devil; as for himself, he believed him to be a rogue, and that his blood was like that of the Bushmen. He knew this because the people sometimes killed him, and saw his blood. On asking how they could kill the devil more than once, he replied that he came to life again, and that he can kill people with fire, not thunder, but a peculiar kind of fire of his own.

Bushmen, said he, do not think they have souls, yet they die one after another, burying the young people, and throwing the old to the wild beasts. Here Kars, the Griqua, said that the Bushman sitting yonder (pointing to a man in the tent) had an aged mother-in-law. During the absence of the son-in-law from home, her own daughter, who is his wife, dragged the old woman into the field, and left her alive among the bushes, where she was torn to pieces by the wolves that same night. On asking the man if he did not think it cruel to drag the poor woman to the field to perish? With the utmost indifference, he answered, that it was not he but his wife who did it. The other day, when this same Bushman was chastising one of his children, an elder son took his bow, and would certainly have shot the father, had he not been prevented by a

person who happened to be near. The father, however, did not punish his son for this attempt at parricide; perhaps he was afraid lest he should, if provoked, murder him while he was asleep.

On asking Houkay why the Bushmen did not plant and sow as well as the Bootchuanas? He said, the fathers of Bootchuanas did those things, and therefore their sons do the same; but our forefathers did not do such things, therefore we do not. Advising him and his people to endeavour to catch some young cameleopards, which they might tame, and pursue game on their backs; he said, if their forefathers had done so, it would have been well, but these animals have got too strong for them now.

Having a Bushman interpreter, we held a conversation with the young Bushman we had brought from King Fountain. I found that his father was dead, but that his mother and five sisters were alive, and resided in the mountain, where our men found him: that he had an uncle at Jan Kars, whom we immediately sent for. He acknowledged he was uncle to the boy, but, with great indifference, said he did not know whether the boy's father (his own brother) was dead or alive; nor did he make any inquiry on

the subject from the boy, so destitute was he of natural affection. We offered the boy either to remain with his uncle at Jan Kars, or to go with us to Griqua Town, and there receive instruction. He preferred remaining where he was. Though we were convinced that it would have been better for him, in every sense of the word, to have gone to Griqua Town, we did not urge it, not having had the consent of his mother, but left with him a few presents. We likewise gave Houkay a gilt chain to wear round his neck to distinguish him as captain of the kraal. When Kars has any cattle stolen by the Bushmen, Houkay is very active in pursuing them, doing every thing in his power to find them out.

After dinner we removed to Berend's kraal, about two miles distant, where a considerable number of people assembled in the evening to worship. It was a motley meeting, being composed of Griquas, Namaquas, Damaras, Bootchuanas, Bushmen, &c. No congregation could have sat more still, both without and within the tent, though there was a cold wind blowing, accompanied with darkness, thunder, lightning, and rain.

There was one circumstance in this meeting of a very affecting nature. I saw before me, at this moment, worshipping under the same tent,

and receiving the glad tidings of the gospel with much feeling, the noted Africaner, and Berend the Griqua captain. Till their conversion they were mortal enemies to each other. Berend was brought to feel the power of divine truth several years before Africaner. When the Namaqua chief was converted, he sent a message to the Griqua chiefs, confessing the injuries he had done them, and soliciting them at the same time to unite with him in promoting universal peace, and the improvement of the people.

Africaner and Berend are both judicious, excellent christians, and their own feelings must have been strongly excited upon the present occasion. These patriarchal men are now kings, fathers, and priests in their domestic connexions. They instruct their families, preside among the people in the absence of Missionaries, and breathe nothing but peace on earth and good will to men. Thus when God blesses his people he makes them blessings to others. With all the particulars relating to these chiefs in view, what would Infidelity have said on contemplating so interesting a scene? To what agency would she have ascribed this marvellous change in the characters of these men? Could her favourite system have exhibited such fruits, she would have called upon all men to fall down and worship her!

The subject of address was — "The invitation of God to the ends of the earth to look to *him*, and to *him alone* for salvation." Berend, on this occasion, engaged in prayer, and Africaner knelt at his side. Twenty-four years before this time they and their respective adherents fought for five days against each other on the banks of the Great Orange River. Africaner had now some intention of leaving the west side of Africa, and of taking up his residence in the vicinity of Berend, for the remainder of his days.

August 1. A Griqua female keeps a school here every day of ten young Griquas, but no Bushmen children are taught at it; such as belonged to the kraal were running about as wild as those on the mountains. We recommended that they should be taught also, and very probably the teacher will attempt it.

A great disaster happened a few days before our arrival, indeed it might be numbered among the greatest which could take place in a remote corner of the earth. When about the one half of Berend's farm was ploughed, the plough-share broke; a loss irreparable, probably for years. They had no prospect of being able to replace it till the next Beaufort fair, which would not return for eight months; and as there were only two plough-shares for sale at the last market,

there might be none at the next. Besides the risk of finding any for sale, it is necessary to undertake a journey of six hundred miles, and many poor Bushmen may thus perish for want, in consequence of the breaking of one plough-share.

The week before our arrival, Berend shot, at the Yellow River, three cameleopards, each about sixteen or seventeen feet high, and one buffalo; chiefly for the support of the Bushmen families, who are dependant on him. But all his kindness does not prevent their stealing an ox from him now and then.

Two young men, the one at Kars', the other at Berend's place, were afflicted with leprosy; and their fingers and toes were falling off. A boor, in the colony, assured Berend that he cured himself of leprosy, by rubbing his body with the fat of the sea-cow. The lepers at the Mauritius are cured by being transported to the Island Diego Gaseia, and there employed in cocoa-nut-oil works; it would, therefore, seem that oil is a specifie in this horrid disease.

There are several fountains of water on Berend's ground, which he leads upon his fields by drains dug with great labour. Here Africaner left us for Namaqualand. The separation was affecting.

Africaner hoped the Society would send a Missionary to him as soon as possible.

We departed at three P. M., Berend, Kars, &c. accompanying us in three waggons to Griqua Town, in order to meet the Landdrost of Graaf Reynet, who was expected to be there in a few days. Africaner went westward, while our way was nearly south. We travelled till midnight, when we halted under a hill, near a few trees, which afforded shelter from the cold winds, but no water could be found.

August 2. At nine A. M. we renewed our journey, and at two P. M. happily reached water at Cogelbane [or Bullet Leg] Fountain, so called from a Bushman captain, who had stolen cattle, having been here wounded in the leg by a Griqua. This man now lives at Berend's place, and says he was so frightened when he received the wound, that he resolved to steal no more cattle, and that he has always taught his children the same lesson. We left Cogelbane Fountain at five P. M., and at eight halted at Crystal-hill, within five miles of Griqua Town, but it was too dark to proceed with safety.

We went forward in the morning, and were glad to find our friends there in health.

CHAP. XX.

SECOND RESIDENCE IN GRIQUA TOWN.

I VISITED the school, and found a great many young people, in little companies standing around printed sheets suspended on the walls, and teaching one another, according to the British system; while the master, a native Griqua, heard some senior girls read the Testament. Every thing appeared to be going on in an orderly manner. In the evening, the Bushmen living at the station, were addressed by Mr. M.

The Griquas at some distance from the mission, and the neighbouring Bushmen, are much exasperated against each other. The poor Bushmen say, in defence of their conduct in stealing the Griqua cattle,—"That the country was originally theirs, that the Griquas have seized the fountains of water, and shot almost all the game, and that they are forced to steal or starve." On the other

hand, the Griquas urge in their defence, when accused of cruelty toward the Bushmen,—"That their chief dependence for subsistence is on their cattle; that it is hard to be deprived in one night of their principal means of support, by those savages, who will neither sow nor rear cattle."

The Bushmen are not the first that have employed the same kind of reasoning under similar circumstances. I believe there is still in the family of Grant, of Grant, (in the north of Scotland,) a letter from Cameron, of Lochiel, defending his conduct in having allowed his vassals to carry off a number of cattle belonging to Sir James Grant, in which the Highland chieftain has recourse to the same ingenious sophistry: he tells Sir James that he never allowed his men to touch any of the cattle belonging to his Highland estates; but he reminds him, at the same time, that the low countries were once the property of the Highlanders, and that they have a right to all they can capture there.

All agree that if there were a separate mission, solely for Bushmen, it would put an end to the robberies and murders which are now committed by this people; that, wild as they are, they are more docile than any of the other nations, and more grateful for kindness shown to them.

5th. We had a meeting with four of the oldest and best-informed Griquas, to consult them about a mission to the Corannas around Hardcastle, having heard that they desired it.

They stated that there were four kraals of that nation near Hardcastle, and that they had heard of instances in which some of them had planted tobacco and pumkins, but that it would be more difficult to bring them to work than even the Bushmen, for they were much more lazy. The Bushmen, they said, were obliged to be active, in order to provide food for themselves; but the Corannas had plenty of cattle, from which they derived their subsistence. Their whole work consisted in milking, drinking the milk, and sleeping. They added that the Corannas were not fond of leaving the side of the Great River, yet, as some of their chief men had expressed a willingness to live about Hardcastle, if they could obtain a Missionary, probably their people, in that case, might be induced to plough and sow.

The evening meeting in the place of worship was for prayer; when Mr. Helm and two Griquas, *viz.* Waterboor and Berend, engaged in prayer. During the intervals, they read the scriptures and sung hymns.

6th. A little before sunset, Mr. Stokenstroom,

Landdrost of Graaf Reynet, Mr. Faure, Minister of that place, with Dr. Finan, and a few farmers arrived. They seemed pleased with their reception by the Griquas on the river and at Campbell. The Landdrost was free and open, and disposed to judge impartially respecting the state of things among the Griquas.

The next day Mr. Faure preached in the morning---Mr. Sass in the afternoon; and after worship in the evening Mr. Stokenstroom addressed the people with dignified firmness, upon the duties of industry, peaceable conduct, and sparing the lives of innocent Bushmen, with various other topics; this address is likely to be attended with a good effect. Several of the Griquas, by the invitation of the Landdrost, delivered their sentiments, all of whom assented to the justness of the principles which had been advocated.

8th. All our visitors quitted us about noon on their return to Campbell, where their waggons were left, and from whence they designed to travel to Lattakoo. The Landdrost had with him fifty sheep besides lambs, as a present from government, to Mateebe, the King of the Matchappees, a munificence which would astonish both himself and his people. In the evening was held the monthly prayer meeting for the univer-

sal spread of the gospel among the heathen. The address was from Matt. xxiv. 14.

9th. This day, the Landdrost's brother and Captain Black arrived on their way to Lattakoo. Waterboor, a native teacher, gave the address at the evening meeting. He appeared to speak with seriousness, and sometimes with energy, and what I understood of it was simple and scriptural. Mr. Moffat left us in the morning to accompany the Landdrost to Lattakoo.

At an examination of the school there were about thirty children who read the New Testament tolerably well; others read short words, and the remainder knew the letters. One hundred and six were present, and this I was informed is the average number of scholars who attend in winter, when many of the inhabitants have removed to the banks of the Great River, because the climate is warmer, and the grass more plentiful. In summer the daily attendance is about one hundred and sixty.

12th. The Auxiliary Missionary Society, which had been formed in Griqua Town six years ago, was broken up in the second year, owing to the misrepresentations of a boor, who had absconded from the colony, and for want of proper persons

to collect the subscriptions. At a meeting in the forenoon, they determined upon its re-establishment, and appointed collectors for Griqua Town, Chalmers,* Hardcastle, Daniel's Den, and Campbell.

* A village, two miles from Griqua Town, named after the well-known friend of Missions of that name in Glasgow.

CHAP. XXI.

VISIT TO CAMPBELL.

WE left Griqua Town at two P. M., after taking leave of many of the people, in order to visit Campbell, a small Griqua Town, recommended as a good situation for a mission, not to the Griquas only, but more particularly to the Corannas in the neighbourhood. I was accompanied by Mr. Sass, the Missionary intended to occupy the situation, should it appear on examination to be a suitable one. At seven P. M. we rested under the shade of a clump of trees. Two Griqua waggons, full of natives, having travelled with us, a respectable number attended the evening worship, when Mr. S. addressed them.

At midnight two shots were fired, as I thought at game, but on inquiry found they were to frighten away Bushmen, who it was suspected were hovering around, with the intention to

carry off some of the oxen. There being no water, we hastened forward about six in the morning, and at half past nine halted at Philip Fountain. Observing that Kleinfeld was without any clothing, I inquired what was become of his leathern trowsers? With a downcast countenance he said he had forgotten them at Griqua Town! He had previously lost his cap in one country, his sheepskin cloak in another, and the dogs in the Mashow country had eaten his shoes while he slept. This was his last piece of dress, and he would have to travel a month before he could get a fresh supply. Having informed me of the fate of his trowsers, he appeared perfectly satisfied, and went off with the utmost indifference to play with his comrades. Philip Fountain standing on high ground, commands a very extensive prospect, especially to the south of the Great River. The ground around the fountain was covered with lime-stone.

The white bush, or, as the Hottentots call it, the karootsai, abounded in this place. We went forward at one P. M., and reached Campbell about three.

17th. Here I learned that the natives had daily regular meetings for worship, conducted by Abraham Kok, son to the old captain; and at Upper Campbell by Cornelius, another of his

sons. Still higher up the valley the meetings are conducted by Bally. These, and several more persons, residing in that district, are members of the church at Griqua Town.

Old Cornelius Kok, who is the chief man at Campbell, and is the eldest of all the Griqua captains, was last year occupied in cutting down part of a wood, and in digging out the roots of the trees, to render the ground fit for the growth of corn. The captain of the Bushmen, who resides there, complained to Kok that he was destroying what afforded to him and his people a shade during the heat of summer. Cornelius gave him, as a recompence, two oxen and ten goats. He also ploughed land for him, in which he sowed a bushel of wheat, that in the harvest produced six sacks of wheat. The Bushman being so successful in his demand on the father, was encouraged to ask something of his son Abraham for the ground *he* had ploughed up; and he obtained from him six sheep. These were free-will offerings, for the poor Bushman had no means to enforce his demand. This generosity to the Bushmen is one of the happy effects produced by Christianity. For some years after Mr. Anderson resided among this people, they neither planted nor sowed, nor exercised any sentiments of justice or mercy to their neighbours.

18th. About two miles in front of a range of hills running to the westward, there is a perpendicular cliff, probably one hundred feet in height, and three or four hundred in length, at the bottom of which is a quantity of blue slate, from whence the Griqua Town school obtain their slates for writing and cyphering. In a short time, perhaps, they may be used for covering the roofs of their houses. After heavy rains a considerable body of water falls over this cliff, which affords an interesting sight. From the appearance on the stones, it must be often from thirty to forty feet broad, with smaller streams on each side of it.

In the afternoon, accompanied by Abraham Kok and others, we walked up the valley, in order to examine the fountains from which the water proceeded. They showed us six or seven excellent springs; most of these are already led into corn-fields, which are thus rendered very productive. As Mr. Sass was likely to settle here, at least for a time, we looked out for a situation on which a place of worship, dwelling-house, &c. might be erected, as near to the centre of the population as possible, and in the vicinity of ground fit for a garden and a corn-field. The people themselves had, however, reserved such a spot with the hope that sometime or other a

Missionary might settle amongst them; and on examination, it seemed to be more suitable than any other we had seen. The situation is on elevated ground, about half way up the valley, a view of the lower half of which it commands. The church, when built, will be seen from every part of the valley above. The hills, on both sides, are composed of regular layers of sand-stone, resembling gigantic steps, from the bottom to the summit; this appearance particularly characterizes the range of hills forming the east side of the valley, the greater part of which resembles a large amphitheatre. Many parts are so regularly arranged as to seem the result of human art in former ages; and wear the same dark and greyish hue which marks the appearance of ancient structures in ruin. Bushes and aloes are so interspersed as greatly to add to the beauty of the scenery, without concealing the natural architecture. The sound of the meandering stream, obscured by innumerable mimosas, which cover different parts of the valley, increases the interest such a scene is calculated to excite.

The highest part of the valley, which is considerably elevated, is an extended plain, shaped like a crescent, bounded by hills, and producing a fine effect. On this plain are several large fields of wheat, interspersed with two or three

groups of Griqua huts, around which cheerful children are seen playing; these look at strangers with some degree of jealousy.

I found in one of the huts a good-looking Matchappee woman, with three babes, one of them at the breast. Her husband had been absent for some time, and she knew not what was become of him. Her children and herself had been entirely supported by the charity of the neighbours, who, it was evident, had fed her well, for she was fat, healthy, and strong: she was reported to be a christian. Observing her searching for something very earnestly among the sand, on the floor of her hut, I inquired what she had lost. She replied, it was a needle. I was sorry we had not an interpreter to hold farther conversation with her. The situation of this woman among converted Griquas, compared with that to which she would have been reduced among her unconverted countrymen, furnishes an invaluable commentary on the excellency of the Gospel.

Some parts of the ground were pretty thickly covered with saltpetre, but the natives said it was only on the surface, and did not greatly injure the land. However, it may be owing to this that the water of the river is not good for washing, though it has not a brackish taste.

During the whole of the day a strong wind from the N. E. enveloped our tent and waggons in a cloud of sand, which was troublesome; but in the afternoon it was rendered less so by surrounding the tent with branches from the kurrée tree. I noticed a different species of the mimosa tree from any I had observed before, having both straight and crooked thorns growing plentifully, and in equal quantities, upon it. Clouds of small sand darkened the atmosphere from morning till night. Therm: at noon 72.

11th. Friday Mr. and Mrs. Helm and Mr. and Mrs. Moffat arrived from Griqua Town. Mr. M. had been greatly fatigued by his journey with the Landdrost to Lattakoo. They arrived at that place on the Sabbath morning, when they found a commando about to proceed against the Bushmen, who had lately committed various acts of theft upon their cattle. Mr. Moffat solicited Mateebe to recall the expedition, urging that the Landdrost and his party would wish to see all the people; but he said he could not recall the orders, they must go. The Landdrost made a present of forty sheep to Mateebe, ten to Mahootoo his wife, and five to Munameets his uncle. Mahootoo was sent for to receive her ten sheep, but they could not prevail on her to enter within the gate of the cattle-kraal. She durst not at that time, in consequence of some point of

ceremony. The Landdrost then addressed Mateebe in such a manner, through an interpreter, as evidently made an impression. He informed him of the offence of the Caffres against the colony, and the punishment they had received, and hinted that the colonial government were kind friends but powerful enemies. He also said every thing in his power on behalf of the Missionaries, to make him and his people kind to them. Few of the natives attended worship while the Landdrost's party were at Lattakoo; which the Missionaries ascribed to a dread of their visitor, for they must have perceived, from the tone of his voice and his manner in addressing them, that he was the most powerful of the white men they had seen.

This visit would greatly assist the Missionaries; it would also convince the colonial government of their harmlessness; and that the colony, so far from having any thing to fear from their labours, might, on the contrary, expect much from the peaceful deportment, and purity of principle which they uniformly inculcate. Besides, the magnitude of the Great River is in itself a formidable barrier. Its breadth and depth present obstacles at all times to irruptions of the natives from its northern shores, and its sudden risings render it, for weeks together, quite impassable to those who are ignorant of the construction of

boats. The whole of the Landdrost's party were highly gratified with the sight of Lattakoo, every thing being new to them. The appearance of the people and their houses is much more interesting than any thing which is to be seen between it and the colony. Mr. M., on his return from Lattakoo on horseback, shot a cameleopard seventeen feet high. He and the Griqua who was with him, pursued the animal for a considerable distance, when, probably through fatigue, it stood still, and allowed them to approach very near. Having gratified their curiosity, they fired and wounded him with two balls, after which he ran for a short time, and then stopped, allowing them to come within a yard, when another shot was fired, which entering behind the ear, proved fatal. The cameleopard soon staggered and fell dead to the ground. To preserve the body from being discovered, they covered it with bushes till waggons could be sent from Kramer Fountain, where its flesh would furnish a plentiful feast.

20th. We had frequent meetings with the inhabitants regarding the settling of Mr. Sass among them as a Missionary; when it was finally arranged, upon various conditions; the people engaging to assist in building a place of worship, and a dwelling-house, and also to supply him with oxen for his waggon, when he wished to

visit the Coranna kraals around. Mr. Sass was satisfied with the arrangement, as were also brethren Helm and Moffat, the latter of whom was to remain at Griqua Town for a time, to aid in bringing things into order.

21st. I had a conversation with old Cornelius Kok, whose strong constitution seemed to be breaking up. I mentioned to him that he had for many years been a friend to Missionaries, and to the introduction of the Gospel among his people; and now that the shadows of the evening of life were visibly come upon him, I asked what were his own prospects in the view of leaving this world. The poor old man replied they were very dark; he saw he had given too much of his mind to things around him, and too little to the things of God. I reminded him that he was still in the land of hope, though he must, in the course of nature, expect soon to leave it; that the Gospel was still directed to him, and that it contained every thing he could stand in need of as a sinful man. Though he had been always a friend to the instruction of the people, he never was a member of the Church at Griqua Town. Now that old age pressed upon him, human life appeared to be more important than he had been accustomed to view it in his younger years. Therm. at noon 86.

Being the Lord's day we had three meetings for worship. The people formed among themselves an auxiliary Missionary Society, when they entered into annual subscriptions amounting to seventy-five rix dollars; yet at that time more than half the people were absent on a hunting excursion.

CHAP. XXII.

LIFE OF CORNELIUS KOK,

Oldest Captain of the Griquas.

CORNELIUS was son of Adam Kok, who had a small farm on Picket Mountain, in the colony, which, not being productive, he sold, and purchased another. This also not turning out advantageously, he parted with it, and removed his family and cattle to Kamis Mountain, in Little Namaqua land. Several relations, as well as servants, emigrated with him. He was appointed their captain by the then Dutch governor of the Cape, from whom he received a captain's staff, as the insignia of his office. In the year 1795 they removed higher up the country to the banks of the Great Orange River, in the vicinity of what is now called Bethesda. Old Adam, feeling

the increasing feebleness of age, transferred his captain's staff to Cornelius, his eldest son, the subject of this memoir.

Cornelius was born at Picket Mountain. When a boy, he said, no boor lived farther north on the west side of the colony than Elephant River; all beyond that river were Namaquas. The Bushmen to the eastward of Namaqua land were always at war, both with the colony and the Namaquas; but his father, by gentle treatment, was the means of bringing them to live in peace. At that time both Bushmen and Namaquas were much more numerous than at present. Many of the former were carried off by disease, others removed higher up the river to the eastward; a considerable number of the latter crossed the river, and took up their residence in Great Namaqua land. No person, at that time, beyond or north of the Elephant River, possessed a waggon, except his father. On his first arrival at the Great River, he found Coranna kraals on its banks, and never heard of any individuals of that nation living within the limits of the colony.

Like his father, Cornelius found gentle means the most successful in maintaining peace among the natives; such as shooting game for them, and sometimes presenting them with a sheep, or some tobacco.

The existence of Bootchuanas was unknown when he first took up his residence on the banks of the Great River. He discovered them accidentally, while engaged on a hunting excursion, in which the game led him to the Krooman River. Here he found the Matchappees living at a place called Kammupeeree, which is but a little lower down the river than the spot where Lattakoo now stands. Mateebe's father, Mallayabang, was then king, and a young man. A short time before his arrival they had been attacked by a strong party of Corannas, under the command of John Bloom, a bastard Hottentot, who had captured most of their cattle, which rendered their circumstances truly deplorable, being in a starving condition, and obliged to live on what roots they could find. Cornelius threatened Bloom that he would inform the governor at the Cape if he persisted in his depredations, In consequence of this threat, by which he was intimidated, Bloom retired, and settled in the Griqua country, on the spot where Hardcastle now stands. Kok assisted the Matchappees in their distress, by now and then living amongst them, and shooting game for them, for which kindness they still feel grateful, and say that, but for his benevolence, they should have been a scattered people like the wild Bushmen.

When the English first took the Cape, Cornelius

Kok was told by the boors, near the limit of the colony, that he ought to go and surrender his staff to the English governor, as it could be of no use to him now, having received it from the Dutch government, and that consequently he would be no longer considered as a captain. He, therefore, carried his staff to the Cape, and surrendered it to the English governor, who gave him another in its place, and desired him to govern the people beyond the colony as he had done before.

For many years after he resided on the Great Orange River he sowed nothing but tobacco, supporting his family and dependants by hunting and by the milk of his cows; but at length he procured, from some boors in the colony, seeds of the water-melon, pumkin, Indian corn, and beans. These he sowed in the vicinity of the river, and the produce has ever since been a remarkable addition to his own comfort and to that of his people. The commencement of prosperity to his family and dependants, as a people, he dates from the first arrival of Missionaries among them, upwards of twenty years ago, when they were persuaded to take up a settled residence in the Griqua country. All his children except two, and his numerous childrens' children, have been born on the Great River and in Griqua land.

Want of economy is an almost universal defect among the Griquas, though demi-civilized, of which the conduct of old Cornelius is a fair sample. Some time since, he and his son Abraham reaped from their fields one hundred and twelve sacks of wheat, fifty-six of which were the share of the father. The whole of this stock was consumed in less than six months. The people were continually lounging about his house, while his sacks were full, and he employed them at his hand-mill to grind a portion of the wheat, which was no sooner ground than it was baked into loaves, and a large proportion distributed among the grinders; others were then asked to succeed them at the labour, and these were rewarded in the same manner. Thus the mill was kept constantly at work, and the proceeds insensibly dispersed among the most unworthy objects of charity. In fact, he acted with his store as if it had been inexhaustible, so that, in six months, more wheat was wasted than would have served a large English family for six years. His family were afterwards supplied from the stock of his son Abraham, who had not been so improvident.

There is another circumstance in his conduct which exhibits similar imprudence and want of economy in the management of his family con-

cerns. Some years ago, when proceeding on a journey to Cape Town, he received 5,000 rix dollars, (500*l.* sterl.) which were owing to him for a farm he had sold on the west side of the colony. Though he remained only a few days in Cape Town, he expended for tea, coffee, sugar, Cape brandy, and some articles of dress, 4,400 rix dollars, which were all consumed in a few weeks after his return home. So long as the tea, coffee, and brandy lasted they were in a constant state of requisition, morning, noon, and night, by his family, friends, and neighbours.

Berend, another Griqua captain, though a man of better principles and morals, yet knows as little of the science of economy. He brought a box of tea from the colony, which lasted little more than a month, when he actually came to the Missionary to beg a little tea for breakfast. No sooner did his chest of tea arrive than the kettle was placed on the fire, never to be taken off by day while the tea lasted, except to pour its contents upon the tea. All who came received large basins full of stronger tea than any European could have drank. The idea of an article coming to an end seems never to rise in their minds till the unwelcome intelligence be actually brought that all is finished. There are, however, some exceptions to this rule, even

among the Griquas, these husband what they have, though it exposes them to be branded by their neighbours as penurious.

When the Missionaries were in want of any article, which Cornelius happened to have, he never would accept of a price for it, but gave it freely; at the same time he would as freely ask from them whatever he knew they had. For example, when the late Mrs. Sass had given them tea on their applying for it, she was obliged to tell them at length, that her tea was all done, except as much as would serve for that afternoon. Cornelius and his wife invited themselves to partake of their last tea. Nothing seems too mean to uncivilized or demicivilized people; they are destitute of all feeling of delicacy or propriety.

Notwithstanding all these defects in regard to the application of his property, Cornelius on many occasions has manifested considerable wisdom in the management of his people. For example, he had a servant under engagement for a certain period, who without cause absented himself for a month, but want of food forced him to return. On his entering the house, Kok took no notice of what had happened, but simply desired him to go and do something in the garden, as if he had not been absent five minutes. Mr. Sass, the Mis-

sionary, called a short time after, when Kok and he walked out to the garden. On coming near the runaway, Cornelius said to Mr. S., "Look, *there* works a man who deserted my service for a month; if I were to fine him, he has nothing to pay; if I were to punish him as he deserves, it would kill him; therefore, I have forgiven him." These things being spoken in the hearing of the man, made a deep impression on his mind; could the state of society in that country be distinctly understood, the policy of such lenity would perhaps be more evident.

He had six or seven women servants, whom he once overheard engaged in a warm dispute, who should go for water. Cornelius called to Mr. S., who happened at the time to be near the place, and told him, in the hearing of the women, that the water was too far off from his kitchen, for his women to fetch it, being about a hundred yards distant, and asked Mr. S. by what means he could make it to run into the kitchen. The women on hearing what he said, all rose and ran to fetch water. They suspected when their master began to talk in that way, that some punishment would be inflicted.

Kok always continued to be the friend of the Bushmen. On one occasion, when he intended to send his cattle to feed in their part of the

country, he first asked the Bushman chief what he should give him for permission to do so. The ignorant inhabitant of the wilderness having once heard some person mention 12,000 rix dollars, accordingly demanded that sum, being perfectly unacquainted with its relative value. Kok told him rix dollars could be of no use to him, he would, therefore, give him a sheep for each 2,000 dollars. The chief was highly pleased with the six sheep, instead of the 12,000 rix dollars which he had asked.

Having resided so long in the interior, he has of course been often exposed to danger from wild beasts. He remembered that once, when ascending a low hill, the dogs drove up a lion from the other side, which met him as he advanced towards the summit, and seemed ready to spring upon him; he escaped by leaping down a low cliff into the middle of a bush. The lion remained upon the edge of the cliff, but after growling for a short time he walked off. Cornelius was frequently afterwards pursued by lions, but said, he always succeeded in shooting them before they got too near.

He was once in imminent danger from an elephant, near the waterfall on the Great Orange River. While in the river with his musket, moving forward, and in the act of taking aim, he

happened to fall over the stump of a tree, which he had not observed. The elephant hearing the plunge into the water made towards him, but he escaped under some bushes growing in the river. The animal perceiving this ran over the bushes, beating them down with his feet and trunk. He was at one time under the belly of the creature, and in attempting to rise, his hands touched the legs of the huge animal. Getting clear from the bushes, he succeeded in lodging a bullet in the elephant; in consequence of which it ran off; but loading and firing a second time, he wounded it mortally; it fell into the water, and soon after died. He well remembered another occasion, on which he unexpectedly came in contact with a tiger among some rocks and bushes, he called to his dog for assistance, but seeing the tiger ready to make a spring at him, he hastily wrapped his great coat about his head. The tiger made the spring and caught him by the head with its mouth, while its claws entered into both his legs, but the great coat incommoding the animal, and the dog continuing to bark, the tiger left him. As the ferocious beast was going away, Cornelius fired his musket and killed him.

He said, that in his younger days the Krooman, in the Great Desert, was a wide and strong river, reaching above his middle, and that in crossing it they were obliged to carry over the children.

He thought it had been dry or drying up for the last twenty-eight years. He gave a similar account of the Nokannan, whose deep channel lies to the south of the Krooman, in the same desert.

About thirty years ago there was the highest rise of the Great Orange River he had ever seen. Upon that occasion it had brought down the seed of the kurree thorn-tree, which was unknown before in those parts; but after the river retired within its banks, these trees grew up on the sides of the hills to which the flood had extended.

When his sons arrived at manhood, and one of them (Adam) was appointed and acknowledged a captain of the Griquas, he went to the western side of Africa, where he obtained a farm called Silver Fountain, situated on the limits of the colony in that direction. Having some of the blood of white men in him, like them he seemed to have a predeliction for being a colonial boor! After remaining a few years at Silver Fountain, and finding old age approaching, he felt desirous of spending the remainder of his days in the midst of his children and children's children. Selling therefore his farm, he returned with his followers and flocks to the Griqua country, and took up his final residence at the village of Campbell. He is now evidently breaking up---a splinter

from some wood which he was cutting, about two years ago, struck his left eye, and has caused much pain to him ever since; he is also lame in consequence of rheumatism in one of his knees; but for a man of seventy-four years, in such a climate, he may be called a strong man.

Whenever it may please God to remove him out of this world, he will be much missed by the Griquas, who have been accustomed to regard him as a father for many years; nor is there any man who is likely soon to acquire the same influence over them which old Cornelius Kok has long possessed.

CHAP. XXII.

JOURNEY TO THE COLONY ACROSS THE BUSHMAN COUNTRY—VISIT TO KOK'S KRAAL.

AUGUST 22.

ON the prospect of separating, we had a meeting with the people for prayer, when Mr. Sass led the devotion. The oxen were soon afterwards yoked to the waggons, when we took leave of the people and of each other, and at ten A. M. began our journey; Mr. and Mrs. Helm and Mr. and Mrs. Moffat set off for Griqua Town at the same time, and we bent our course towards the Great River. The day was pleasant, the road level, but the feet of the oxen raised such clouds of sand in their progress that we sometimes found it difficult to breathe. At four P. M. we had a fine view of the Great River at a little distance before us; I had seen no such river since leaving it five months before. We were pleased to find

there was no rise in the river, so that, without halting or making any preparation, we passed immediately over; and unyoked our oxen on the south side of the ford. In consequence of the Landdrost having lately crossed at that place, we gave it the name of the Stokenstroom's Ford. This was the fourth time I had forded the Great River without having been detained a day by the rising of its waters. Several of the dogs, afraid to enter so broad a stream, stood for a long time howling on the other side, but at length, seeing no alternative between entering the river or remaining behind, they silently ventured into it, and soon swam over. The spare oxen, after drinking, went over without much trouble; but it was very difficult to get our three or four remaining sheep to proceed beyond the spot where they felt a bottom; however, after half an hour's exertion, they also were brought to the Bushman side. One of the youngest of the Matchappees from Lattakoo who were with us, having never seen so extensive a body of water before, actually fainted, when he had entered only a few yards into it, and the others were obliged to carry him over. When we left Campbell at ten A. M. the therm. was 66, but on the banks of the river at sunset the quicksilver rose to 76.

The ford lies about midway between the mouths of the Cradock and the Alexander Rivers.

and not having there received the waters of the Cradock, which is nearly equal to itself, it must be often passable when the fords lower down, than the junction of the Cradock, are impassable. There is a large island formed by the river a few hundred yards above Stokenstroom Ford; the streams on both sides of the island are considerable, but the southern one is the greatest. Coranna cattle were grazing on the island at the time, which added much to the beauty of the interesting scenery. The island does not rise high above the water, even when the river may be said to be low, consequently, though the ground upon it must be moist, and suited for the raising of corn, it never can be sown with much prospect of reaping, from the risk that there is of its being swept away on the first swelling of the river. From the river-weeds, &c. left upon the trees, the water must, on some occasions at least, have risen twenty feet above the level of the island.

23rd. I conversed with thirteen Corannas belonging to a neighbouring kraal, to whom I mentioned Mr. Sass's intention of residing at Campbell, chiefly for the sake of their nation, and asked if they would encourage him to visit them, in order to receive instruction respecting the true God, and his son Jesus Christ the Saviour of men. They said that their captain,

and part of the people had left them, they knew not why, and were gone up to the Malalareen river; having therefore none to direct or give them orders, they supposed they must soon follow him to the Malalareen. Immediately as the man who spoke for the others said this, he asked me to give him a handkerchief; and the whole party appeared as indifferent about the information I brought them, as if it had not excited one thought.

No nation in Africa has been found by the Missionaries more indifferent to all kinds of information than the Corannas. If a Missionary visits a kraal they will attend to his address;—if he chooses he may remain; if he goes away they manifest no wish to detain him. They are equally indifferent to his coming, remaining, or departing; they feel indisposed to any effort of mind or body. Mr. Sass, who knew the Corannas well, from a residence amongst them, gave me a striking illustration of the contracted state of their mental powers. "Suppose," said he, "that you ask a Coranna man how many children he has? He muses for a while, looking towards the ground; then raising his hand he appears to be engaged in calculating with his fingers. Yet after all this he requests others to assist him in solving the difficulty. After farther calculation again upon his fingers, he will look

you in the face, and tell you he has three!" This may appear a complete caricature to Europeans, yet, from what I have seen, I believe there is no exaggeration in the statement. Mr. S. said that most of them do not milk their cows in the morning, because their rest would be disturbed by early rising. After a long night's sleep, they will stretch their hands to the warm ashes of the fire, to light their pipe and smoke for a few minutes; and when the heat of the sun increases, they crawl on all fours to the nearest shade, again to indulge in sleep. If this retreat be invaded by his powerful rays, they are roused from their second slumber, and will creep to some more shady part. About noon the cattle return from the field to drink; with great exertion they then bestir themselves to rise and milk them, when they drink as much of the milk as they can; after which they smoke, and compose themselves for sleep, till the cool of the evening seems to rouse them a little. This is their ordinary mode of living, except when on journeys, for which they prepare by killing a sheep and eating as much of it as they are able to devour They then set off, and are sometimes absent for five or six days without tasting a morsel more. Like most other savage tribes, if destitute of food, they tie a skin-cord round them, which they draw tighter and tighter as they feel the attacks of hunger.

These people have a singular custom among them. The eldest son of a captain, while a lad, is hardly allowed to walk, but kept continually idling away his time in the hut, and compelled to drink milk frequently, in order to make him a strong man. He is not permitted to wait upon himself, but has the milk handed to him. When his father thinks he has arrived at manhood, he produces two kiris, (or short sticks with bullet heads;) one of these he gives to his son, reserving the other for himself. With these the father and son often fight; if the son happens to succeed in knocking the father to the ground, immediately on rising up he commends his son, and acknowledges him to be captain of the kraal in his room.

Like the Bushmen the Corannas expose the aged to be devoured by wild beasts, alleging in defence of the cruel practice, that such people are of no use, and only consume food, which ought to fall to the share of others.

They do nothing to obtain a living except milking their cows; even their skin clothing they are not at the trouble to make, but purchase it, with cattle, from the Bootchuanas. They will not even travel up the country for ochre to paint their bodies, but procure it from the Griquas in exchange for their sheep and oxen.

We left the Great River at nine A. M., passing over a sandy road, with a row of low hills on our left. At noon we had a fine view of the Cradock River to the westward, near its junction with the Great River, or perhaps rather the Yellow River, for by the Griquas it is so named, till joined by the Cradock; after this it is called by them and by others the Great River, to its mouth, which is about six or seven hundred miles below the junction of the Cradock. On my last journey I travelled along its banks as far as Namaqualand on the west coast of Africa, without finding the junction of another river, except in the rainy season, when many streams run into it from the south, and a few from the north.

At one P. M. we reached the side of the Cradock, which indeed is a noble river, having as fine an appearance, and being as plentifully lined with trees on both sides, as after its junction with the Yellow River.

At two P. M. we arrived at the kraal of Adam Kok, a Griqua captain, son to old Cornelius Kok, at Campbell. Upon expressing our surprise at the number of cattle which were feeding around his village, he told us, that when the Missionaries first came to the Griqua country, he had only sixty head of cattle; but that now he had five hundred, though the Bushmen had at different

times stolen from him seventy-four oxen and cows. These he lost on the other (or north) side of the river, but he had never lost one by the Bushmen on the south side.* I told him that I regretted his living so far from the instructions of the Missionaries, and from the school, which must be injurious to himself and his family; and besides, by living there, he could be of no use to the Griquas as a captain. He acknowledged the truth of these observations, and said he had now resolved either to live at Griqua Town or Campbell, as soon as he could obtain proper watchers for his cattle. He had often tried Bushmen watchers, but when they see game they cannot resist the temptation of pursuing it, and thus the cattle are left to wander, and are exposed to the destructive attacks of lions, wolves, &c.

He told us of a formidable combat which some of his people had a short time before with a large lion. The animal had been near a Bushman hut the whole night, waiting, as they supposed, for the arrival of its companion to assist in attacking the family, and if they had made the attack in conjunction with each other, it is probable they would have succeeded. Two Bootchuana herdsmen, at-

* This difference between the Bushmen on the north and south sides of the river, we can thankfully ascribe to the teaching and influence of the Missionaries.

tending the cattle near the place next morning, saw him, and ran towards Kok's kraal to inform the people. On their way thither they met six of saw Griquas coming to attack the formidable creature, having already heard he was there. Advancing towards him, they fired and wounded, but did not disable him. Enraged by the smart he advanced to take revenge on his assailants. On seeing him approach, the Griquas instantly leaped from their horses, and formed them into a close line with their tails towards the lion, and taking their stand at the horses' heads. The angry animal flew upon a Bootchuana, who was not protected by the intervention of the horses, and who tried to defend himself with his skin-cloak or caross. The lion, however, caught him by the arm, threw him on the ground, and while the poor man still tried to defend himself by keeping his caross wrapped round him, the lion got under it, and gnawed part of his thigh. His Bootchuana companion at that time threw his assagai, which penetrated the man's cloak, and entered the lion's back. The same Bootchuana threw another assagai, but, instead of taking the direction he intended, it pierced the body of a dog that was barking near. The Griquas would have fired, but they were afraid of shooting the man. To drive him away, if possible, they made a great noise, and threw some stones. The lion

then left the man, and rushed towards them, when they again checked his attack by turning the horses round. He next crept under the belly of a mare, and seized her by the fore leg, but with a powerful kick, she made him let go his hold. In revenge, and by one stroke of his paw, he tore open her body, and retired. After this he tried to get round the horses to the men, but when within two yards of one of them, and on the eve of making a spring, he was happily killed by a musket-shot, the ball penetrating behind the ear. Thus ended the severest encounter with a lion that any of Kok's people had ever had. Thermometer, on our arrival, at two P. M. 82.

We walked to the Cradock River, which was about half a mile west from the kraal. On reaching the side of it, we were able to see about three or four miles of the river, running in a serpentine course, generally about one hundred yards wide within the banks, and flowing between rows of trees. Two or three islands, formed by the river at little distances from each other, added greatly to the beauty of the scene. Those parts of the channel which were not overflowed, were covered with granite stones of a few pounds weight, very generally intermixed with small flint stones of red, green, blue, white,

&c. These look so beautiful that the traveller is constantly inclined to pick them up till he has filled his pockets.

All the inhabitants of the kraal attended the evening worship.

24th. It is mentioned in the journal of my first visit to Lattakoo, that I found a woman, called Mampoor, and her two children, in a starving condition, in consequence of being forsaken by her husband. This distressed being, with the permission of the King, we brought to Griqua Town, and Mr. Anderson consented to provide for them. Sewhahwai, her runaway husband, came afterwards from one of Kok's cattle-kraals. On inquiring how he could have behaved with such cruelty towards his wife and children, he gave the following account of that matter:— When he forsook them, he said that he had neither cattle nor sheep, and was obliged to leave them to provide for themselves. He first went to Nokannan, where he remained for a time. On returning to Lattakoo he was sorry to hear that Mampoor and his two children were taken away by white men to the far land, or Europe; but when he heard they were left at Griqua Town he was happy, because he knew they would be taken care of. He was not, therefore, in a hurry to follow them, but he came and joined

them about four or five years ago. Mampoor and the children could now speak the Dutch language well, having learned it among the Griquas, and could also read a little; and Syllebal, the eldest, had become a clever girl. Sewhahwai, instead of feeling ashamed of his conduct, seemed proud at being pointed out to me as the husband of Mampoor.

Two Bush girls, whom I wished to see, in consequence of what I had heard of their history, were brought to the waggons. The eldest, whom they have named Flora, was about ten years of age; the youngest, Sabina, was only two years and a half old. When their mother died, their grandmother insisted that they should be thrown into the same grave with her, and buried alive; but this was prevented by the interference of Adam Kok. Being disappointed in her cruel purpose, she afterwards threatened to murder them; when Kok told her that if she did so, she should be severely punished; which made her desert the kraal, and leave the children to be supported by any one who chose to do it. Kok having many children dependant on him, asked his son to take them under his protection. There was a third and elder girl, whom I did not see. An institution at Griqua Town, for receiving, supporting and educating orphan Bushman children, might save many lives, and be of essential

service to the children themselves. The expense would be comparatively trifling. A few pounds annually laid out in the purchase of beads, would procure a sufficient number of cows from the natives higher up the country to support the institution.

Many ill-fed dogs are kept at all the kraals, which renders it necessary, when halting at any of them, to keep a good look out for the protection of every thing made of leather about the waggons, otherwise, in a single night, the depredations by the dogs might render it impossible to proceed in the morning. Cornelius, my Hottentot driver, was cutting up a piece of wood in the morning, when feeling himself too warm, he put off his shoes. One of them was immediately seized and carried off by a hungry dog, and while Cornelius pursued the thief, another dog carried off the other shoe, which was nearly eaten up before he returned from his unsuccessful pursuit. Such a loss on a journey in the interior of Africa was no trifling matter!

CHAP. XXIII.

JOURNEY ACROSS THE WILD BUSHMAN COUNTRY CONTINUED—VISIT TO KONNAH.

AUGUST 25.

FILPS, a Coranna captain, visited us. His people are numerous, and occupy three stations, one higher up the Cradock, another near its mouth, and a third on the Great River, opposite to Hardcastle, in the Griqua country. On telling him that a Missionary was soon to reside at Campbell, and would visit his people occasionally, to inform them of the word of God, he said, "That it was good;" but this was uttered in such a manner as indicated very little concern about the matter.

At ten A. M. we departed, accompanied by Kok and part of his family, who were to go with us as far as Graaf Reynet. We travelled in the direction of S. E. by E. until two P. M., when

our course was changed to N. E. by E. The soil, a pale red kind of sand, was thinly covered with withered grass. At three P. M. we unyoked the oxen to refresh them at two mineral springs, as they would not have another opportunity of drinking till the next day. The people pronounced the waters to be filthy, and Kok said the springs tasted strongly of gunpowder, a flavour which I think they certainly possessed, occasioned, without doubt, by the quantity of sulphur with which they are impregnated. The water ran down the valley for a few hundred yards, and then disappeared in the sand. The ground around consisted of clay and stones of a verdigris colour. Saltpetre also appeared strewed about in all directions. We distinguished these springs by the appellation of Gunpowder Fountains. Similar water, we were informed, could be obtained by digging in any part of the valley. We saw a few ostriches feeding in the vicinity, and the dogs killed a jackal very near the springs. After leaving Gunpowder Fountains we passed, on our right, a pool of salt water, at the side of which three wolves were feeding on the remains of some animal, but they retired at our approach. At five P. M. the bed of a salt-lake, of three or four miles circumference, suddenly presented itself to our view, covered with a thick crust of salt, but destitute of water. Our waggons descended, and travelled along its side to a small spring of fresh

water, near its southern extremity, during which we walked upon the hard surface of the salt. The whole resembled a large level field of deep snow, where a fall of rain had been succeeded by a sharp frost. On digging into it, at different parts, we found the depth of solid salt to be three and four inches, under which were mud and water, so that we were actually borne up by the salt, as on ice, during the winter of a northern climate. The whole plain of salt, in consequence of the bright sunshine, sparkled as if strewed with diamonds of the first lustre, appearing like enchanted ground. Therm. 72.

This noble work of the Creator stands solitary in the wilderness, seldom viewed by admiring eyes. Of so little value is it considered by the Bushmen in whose district it is, that probably they would sell it for a single ox; but, when the population shall increase, this lake may become more valuable than a mine of gold or silver.

We halted at the south end of the lake, near the small spring, and not far from the spot where the combat with the large lion, mentioned before, took place. The spring was sufficient for the wants of the people, but it had nothing to spare for the oxen. In consequence of the number of lions around, the oxen were tied to the waggons during the night, and men appointed to watch.

26th. We filled, in a few minutes, two skin-bags with the salt of the lake; part of the salt had a lilac hue in the lump, but when pounded down was white as snow. We left the lake at half past nine A. M. Our road lay amidst innumerable ant-hills, composed of pale red earth, from one and a half to three feet high, and from five to ten feet in circumference at the base, chiefly of a conical shape, and pushing their heads above both grass and bushes. In the sunshine they had rather a singular appearance. We travelled S.E., having a picturesque chain of low hills on our left, the extreme point of which we passed at one P. M.

The poor Bushmen on the salt-lake district possessed many sheep and goats till about eight years ago, when a plundering party of Caffres came into their country, carried off the whole, and killed some of the Bushmen. The Caffres next proceeded to the Matchappees, and captured many of their cattle. At length they ventured to attack the Griquas, who handled them so severely that they fled, and have never troubled them since. The Bushmen farther to the eastward, on the Alexander and Yellow Rivers, have lately been discovered to be in a much more comfortable state than any of the Bushmen to the westward of that river, possessing comparatively many cattle; some kraals have as many as five

hundred. At three P. M. we turned towards the S.W., in the direction of the Cradock River, and halted on its bank, near a Coranna kraal, to which our thirsty oxen ran with great speed, and drank greedily.

The river where we halted presented a grand appearance, being about a quarter of a mile broad, with high banks thickly covered, with trees; but from the serpentine manner in which it ran, about two miles only could be seen from one spot.

In the evening a few of the Corannas attended worship in the tent. I addressed them by means of a Griqua interpreter, and Stoffles prayed in the Hottentot language, which the Corannas understood pretty well, being very similar to their own.

27th. Both Bushmen and Corannas assembled for worship in the morning. Most of the former had come from the other side of the river. Jan Goeman addressed them, and they seemed to listen with attention. The people were employed in repairing some of the wheels of the waggons, the dry weather and the heat having made the timbers shrink and become loose. Therm. at noon 84.

The Society possessing a Missionary station at Konnah, a little beyond the river on the other side, under the care of two Christian Hottentots from Lattakoo, David and Kruisman, we determined to cross the river, and visit it in the afternoon, which was no trifling undertaking. I had to cross on our old feeble horse. About a dozen Bushmen entered first; but being short men, the water in the middle reached nearly to their shoulders, which made me almost afraid of making the attempt, till I recollected that they were men of low stature. A strong Hottentot led my horse by the reins, and Kruisman marched before him with a long stick to sound the depth. For fifty yards the water came up to the saddle, which obliged me to rest my legs on the horse's neck; but in about twenty minutes we got safely to the other side, when we visited a Coranna kraal, situated at the head of the bank behind some trees. The banks are from thirty to sixty feet high. From the Coranna kraal we went to Konnah, which lies about two miles and a half to the westward of the river, and is now entirely occupied by Bushmen. Till lately the Corannas, who occupy both sides of the river, resided there also; but a disease seizing the cattle, and carrying off many of their oxen, sheep, and goats, communicated also to several of the people, who had eaten of the animals that died. Supposing there was something infectious in the ground about

Konnah, the Corannas left it, and took up their abode where I found them; but the Bushmen remained to the number of about thirty men, women, and children.

We saw a considerable piece of ground, which their Hottentot teachers had taught them to cultivate, and to irrigate from a neighbouring fountain. The ground had been so productive, particularly of tobacco, water-melons, onions, &c. as sufficiently to reward them for all their labour. It was expected the Corannas would return. Living in three divisions, one of which is beyond the river, renders it very inconvenient for the teachers to attend to their instruction. There was one reed-house at Konnah, built in the European form. Some of the most lawless of the Griquas had lately visited these settlements, and greatly impeded the progress of the Gospel. They told the Corannas that it was a disgrace for them to be taught by men who were inferior to themselves, and whom they were obliged to feed; what, they asked, could such men know? These, and similar speeches, rather cooled their affections towards the teachers, and caused them to withdraw their assistance. However, Adam Kok, the Griqua captain, hearing of their situation, lent them two milch cows, otherwise they must have perished for want.

Near this place we found the ground strewed with the same kind of pebbles usually met with in the bed of the Orange River. The greater part were agates and quartze crystals.

All the Bushmen children in the place fled at our approach to the captain's hut, and as many as could, concealed themselves behind two women; the others crouched in silence at the back part of the hut. They had engaging countenances, and were well formed in their persons. How pleasing, as well as benevolent, would be the employment of training up these children of the wilderness for the kingdom of Heaven! We invited all the people, who were able to cross the river, to join us in worship on the morrow, being the Sabbath; this they promised to do.

As the sun was nearly set, Kruisman took us in haste to the nearest part of the river that was fordable. There appeared to be a great many stones at the crossing-place, which were likely to render it more difficult than that we had passed over before; but the rapid approach of darkness allowed no time for hesitation; besides the river might rise in ten minutes so as to render it impassable for weeks. Of course we entered it directly. Being obliged to go in a slanting direction, the crossing was rendered long and tedious. We forced our way up the river, in

the middle of the stream, till we were nearly exhausted. Kruisman tried to cross directly to the opposite side, but the water soon reaching to his neck, he called to us not to follow him, and was glad when he rejoined us. Observing a bed of gravel considerably higher up, which appeared jutting out from the side, and extending nearly to the middle of the river, we determined to attempt reaching it. Though my old horse stumbled several times over large stones, and nearly threw me into the water, I had no reason to complain of him, considering the depth and strength of the stream. At length, exactly at sunset, we reached the gravel, and by means of it got safely across, after struggling in the water for about half an hour. It was almost dark when we arrived at the place where the waggons were stationed.

The residents had been much annoyed by wolves; in consequence of which they built what is called a *wolf-house*, or snare; the walls were of stone, higher than these animals could spring over, and the place was furnished with a trap-door. A wolf had been caught in it during the night-time, but he burrowed under the wall, and effected his escape before the morning. Falling in with a cow he attacked her, but she defended herself vigorously, and at length killed him with her horns.

No Corannas resided higher up the Cradock than Konnah, and none on the banks of the Yellow River, higher than about four days' journey above, its junction with the Malalareen, and near a river which we named the Donkin, (after his Excellency General Sir Rufane Shaw Donkin, acting Governor of the Cape.) The farthest extent northwards of the Coranna settlements is at Mobatee, beyond Malapeetzee; and they are not found in a westerly direction far beyond the waterfalls on the Great River, or about half-way from the mouth of the Cradock to Namaqualand.

Some time ago the Bushmen higher up the Cradock stole a few cattle from the Corannas at Konnah, who pursued, overtook them, and killed several men. Afterwards some Bushmen stole two oxen, when another commando was set on foot against them. Kruisman and David begged the Corannas to spare the lives of the Bushmen, but to give them a sound beating. The Corannas traced the robbers to their kraal, and finding they had cattle of their own, seized two in the room of those that had been stolen. These, however, upon consideration, they restored, saying, they would forgive them for that time. Since then they have never suffered by the depredations of this wild people; such a powerful influence did this unexpected act of forgiveness

produce. If such beneficial consequences resulted from the exercise of the spirit of forgiveness between two ignorant and savage nations, what encouragement does it yield to Christians to act at all times in conformity to the lovely disposition of their Divine Master, "I say not until seven times, but until seventy times seven!" It effected more than all the punishments which had been formerly inflicted.

28th. About midnight, when all were asleep except myself, a wolf came howling within fifty yards of the waggons. The fires were out, and the dogs kept very still; however, he was afraid to advance nearer, and retired.

We held our worship at eleven A. M., when a numerous congregation of Corannas and Bushmen assembled, who were addressed from Col. i. 13, 14. Kruisman prayed in the Coranna language; the quick and strange sounds of which were so curious and seemingly unnatural, that, had it been heard in Europe, all would have been surprised that they could be uttered by any tongue, or understood by any ear. We conversed with the Corannas and Bushmen on the state of things amongst them, and afterwards visited the kraal near the waggons. I had a conversation with a Coranna woman who could speak Dutch, which language she acquired in the service of a

boor in the Roggeveld, when young, and from whom she ran off in consequence of ill usage. Being asked if she liked the word of God? She said "Yes; for when the contagious disease prevailed, my child had it—I was advised to pray to God for him. Accordingly I went out to the bushes and did so. When I prayed, the child grew better; but when I neglected to pray, the child got worse; so I resolved to continue to pray till the child was well. This I did, and the child's life was spared. Ever since that time," she added, "I have loved the word of God." She thought that the Corannas who had come over the river, would not return to Konnah, but go down to the Great River. A Coranna happening to see the horns of the rhinoceros lying upon our luggage-waggon, remarked, that he had nearly lost his life by one of those animals; after having chased the rhinoceros till it fell, part of his side was torn open with its horn; his father and friends, he said, weeped, thinking it impossible for him to recover.

Kruisman preached in the evening. The subject of his discourse was the conversion of the jailer at Philippi. He spoke a few sentences, first in Dutch for the sake of the Hottentots, and then repeated them in the Coranna language. He delivered what he said with much animation, especially when he spoke in the Coranna, which

is only a different dialect of the Hottentot language.

At the end of his discourse he told us, in Dutch, that when he observed divisions among the Corannas who were united under different chiefs, he was struck with the recollection of that part of scripture where our Lord, speaking of a certain description of evil spirit, says, "This kind goeth not out but by prayer and fasting." It occurred to him that the prevalence of a quarrelsome disposition in the natives might be owing to a want of fervent prayer for them in himself. Kruisman has no book to read but a Bible, with marginal references, and he seems to have made good use of it, from the great readiness with which he quotes passages of Scripture in his discourses.

The two last nights being still, the murmuring of the river, as it rolled over the rocks at two neighbouring rapids, was calculated to raise in the mind the most solemn yet agreeable sensations. It constantly impressed upon my mind the beautiful and figurative language in the Revelations, where the Lord's voice is compared to the sound of many waters.* Such a sound irresistibly commands attention, and compels the mind to be pensive and devout. Entire apathy appears to mark

* Rev. i. 15.

the wretched natives of Africa, so that they seem almost incapable of astonishment or pleasure, from any of the charms and wonders of Nature. Not one object, however novel, useful, or grand, surprises them; every thing is glanced at as a matter of course; if it be eatable, they seek no more than whether the quantity is sufficient to fill their stomachs; then, if they can lie down and sleep, they have reached the summit of their ambition. This is the highest degree of felicity at which they aim; and the man who thus indulges himself *every* day, (which hardly one of them can do once a week,) would be considered as one of the greatest and happiest men under heaven. The insipidity and solitariness of their lives, the absence of all interesting occurrences, their total ignorance of the rest of mankind, the want of employment, nothing having been taught them from their youth, seem to entail upon them this signal degradation of mind.*

The Bootshuanas, though very low in the scale of humanity, are not by any means sunk to

* Those who talk so highly of the innocence and happiness of a state of Nature, may here pause and meditate upon this picture of savage life, with which it is only necessary to be very superficially acquainted, in order to become convinced that whatever may be the evils of civil society, its blessings exceedingly outweigh all the boasted advantages of the savage.

the same lamentable depth as the Corannas. Those of the former nation who travelled with us were cheerful, lively, and of active dispositions; while the countenances of the Corannas exhibit a total absence of mind, combined with an indescribable character of drowsiness. Their women are complete sovereigns over the cows and the milk. Their children seem playful and active; but in their progress to manhood they lose those dispositions. Hottentots, from their long intercourse with white men, seem, when compared with Corannas, as if they were the descendants of a superior order of beings; yet are they derived from the same ancestors.

CHAP. XXIII.

JOURNEY ACROSS WILD BUSHMAN COUNTRY CONTINUED—VISIT TO RAMAH.

AUGUST 28.

WHEN we were almost ready to proceed towards Ramah, another Missionary station, one of the oxen belonging to my waggon was observed crossing the river to the other side. It was some time before we could prevail on any one to fetch it back, in consequence of the coldness of the water. At length a Coranna engaged to go, and in little more than half an hour he returned with the ox, which enabled us to depart at ten A. M. Kruisman accompanied us to Ramah, where his brother teacher, David, happened to be, that we might settle with them both what was best to be done in the present state of their mission. One of the Coranna captains engaged to follow us on oxback, to be present at the settlement of the business. At noon we

crossed a chain of low hills, when a group of others, beautifully formed, and surrounding a barren plain of yellow soil, covered with sickly bushes, arose to our view; the hills, retaining more moisture than the plain, abounded with flowers. Elegant aloes, in full blossom, were very plentiful. The rocks, thickly scattered over the surface, were jet black, and shone as though they had been glazed. Springboks, in flocks, were now and then seen scampering over the plain, and a few dark-coloured quachas, very different from those beyond the Great River. The latter were beautifully striped with black and white, like zebras. The shape of the body and the arrangement of the stripes sufficiently distinguish the zebra from the quacha, which is, without doubt, the wild ass.

At two P.M. we halted for half an hour at a turn of the Cradock River, to give the oxen time to rest. A little below this spot the river was contracted within narrow bounds by huge rocks on either side. These approached so near to each other as to leave but a comparatively narrow passage for the water to pass through. It appeared to me, at the time, strikingly to resemble that part of the Niger where Mungo Park is said to have lost his life.

At half past four P.M. we reached Ramah, where

Piet Sabba, a native Griqua teacher, resided as a Missionary to the wild Bushmen in that part of the country. He, and some Griquas who live there, have built four neat houses, in the European form, placed in a row, and having a fifth standing on a rising ground opposite. The Bushmen and some Griqua huts are situated behind.

About forty persons attended worship in the evening. The place could have contained one hundred. It is very neat, being whitewashed on the outside, and having the inside painted with some taste, in imitation of stained paper.

29th. We visited Keewet in the morning, the captain of the Bushmen in that part of the country, an aged man, whom I found living in a half hut, with about twelve persons, young men and women, who were relations, crowded into it. A potful of flesh stood boiling in the midst of the crowd. It was part of an ox that had died of some disease, and which the Griqua owner had divided among the Bushmen families. I inquired of Keewet why he and his people did not attend the meetings for instruction? He said he sent his people last night, but they did not go. Two young men, sitting behind, observed that they could not be there, for they were at the river. "But," we said, "it is not last night only, but for a long time that you have not attended regu-

larly." "The weather," answered Keewet, has been long cold; it is now getting warmer, and we shall attend." I spoke to him of God, and his soul, and eternity; but he seemed quite indifferent about these subjects, making no reply, and asking for a tinder-box. The only person in the group employed was a young woman grinding a red stone into powder for painting their bodies. Two of the females wore, on the crown of their heads, round copper plates, as ornaments, which were about eight or nine inches in circumference; others wore beads, earrings, &c.

The time of evening service was intimated here by beating against a plough-share. After addressing the people I baptised a child belonging to a member of the Church at Griqua Town,* and married a young couple by the names of Mattens and Carolina. In addressing the Bushmen the sentences were first repeated in Dutch, then in the Coranna language, and last in Bushman tongue. After worship I informed the Bushmen that the Griquas had engaged to plough and sow for them a piece of ground, but said they must give all the assistance in their power, and advised them, for the sake of their own health and comfort, to build better houses; but they appeared as perfectly indifferent to such

* The child's name was Greet.

counsel, as if a native from China were advising a healthy inhabitant of London to clothe himself with the thickest fur during the months of summer.

A Hottentot on horseback arrived after sunset, from the other side of the Cradock River, with a letter from Captain Black, of the Landdrost's party, travelling towards the colony, stating that they were out of coffee, tea, and sugar. Like ships meeting at sea, where there are no markets, those who journey in the extensive wilds of the Bushman country are obliged to assist each other. A thousand guineas are of less value to the exhausted traveller, destitute of indispensable supplies, than the simplest and cheapest necessaries of which he stands in need. Of coffee and sugar there remained none, but one half of our tea we forwarded with pleasure by the messenger. Therm. at noon, 80.

CHAP. XXIV.

JOURNEY ACROSS THE WILD BUSHMAN COUNTRY— TKANNEE — DASH PORT — SEA-COW RIVER — TOORNBERG — INTERVIEW WITH NA-A-KOW, CHIEF OF THE TOORNBERG BUSHMEN.

AUGUST 30.

WE left Ramah at noon, and in less than an hour an old waggon, of which Mr. R. had obtained the loan at Konnah to carry his luggage, fell to the ground with a crash, the spokes of the fore-wheel having gone to pieces, though only repaired the preceding day. This was a serious occurrence in what Captain B. called an unmechanical country. As is usual on such occasions, we all stood thoughtfully and stared at each other for a time round the wreck of the wheel, taking up one broken spoke, and another, and then throwing them to the ground, as unfit for farther service.

A man belonging to Ramah departed on an ox

to go as far as the colony, to procure, if possible, the loan of a wheel, when the other waggons proceeded, leaving a sufficient number to guard that which had been broken down. We reached the ford of the Cradock about three P. M. A young Bushman waded across to sound its depth, which was found to be moderate. The bank we had to descend to the river was steep, especially the last thirty or forty feet; however the waggons got down without sustaining any damage, only the tumbling out of a few parcels into the water. Each waggon was about nine minutes in crossing the river. The east bank was covered with willows, but the west was bare.

The Cradock River is called by the Corannas the Noogaree, and the Great, or Yellow River, after being joined by the Cradock, they call the Gareep, or Gareeb, it being difficult to distinguish which. The preceding evening having threatened rain, rendered our crossing rather doubtful. The bottom of the ford was composed of hard sand, which made the passage very easy. A wheel having been obtained for the other waggon left at Ramah, we were rejoined by it before sunset.

We saw no game during the stage, only one solitary ostrich, which our dogs pursued in vain. Six Corannas, from Konnah, with a great many

cattle, which they meant to exchange in the colony, joined our caravan, so that we had about fifty people from different nations, and about three hundred oxen.

31. We set off at sunrise, and travelled along the banks of the Cradock until seven A. M., when we halted to cut some wood for repairing the waggon-wheels, after we reached Sneuwberg in the colony, where timber is remarkably scarce. We allowed the oxen to feed until one P. M., and then proceeded in a southern direction, taking a final leave of that noble river. At three P. M. four Bushmen came and asked for tobacco, which Kok gave them, as I had none left. On asking them why they did not sow tobacco themselves? They replied, because they had no spades to dig the ground. We advised them to go to Ramah, and hear the news of salvation; to which they made no reply.

The soil was red, and the bushes low. On reaching the summit of a long rise, an extensive prospect of fine hilly scenery suddenly presented itself to our view. About twelve of the hills were of a conical shape. At six in the evening we halted at a clump of kurree trees. While at tea two jackals came very near us. On hearing the sounds which they made, those persons who had children immediately collected and brought

them near the waggons, as the natives say, when that kind of jackal is near, lions are not far off. Kok said the place abounded with lions, which made him unwilling to travel after sunset.

September 1. No water being at the place where we halted, we proceeded at sunrise till we reached a river which runs in the rainy season, but afterwards settles into pools; though white, from clay being mixed with it, the water is well tasted. Here Kok killed a large wild cat. This pool river (if we may use such an expression) runs into the Cradock a few miles distant. The bushes around were so diminutive that we could hardly obtain sufficient fuel to make the kettle boil. We went forward again at nine A. M., and soon observed the fresh footsteps of a large lion; perhaps the noise of the jackals, the evening before, had a reference to his approach. The natives believe that when the lion is attacking a human being, the jackal aids the latter, and appears as if he would drive the lion away. This notion is very different from the vulgar idea that the jackal is the lion's provider. The truth is, he is the consumer of the flesh left by the lion.

We continued ascending for about four hours, when we reached the summit, along which ran a chain of low hills, which seemed as if covered with the ruins of ancient castles. On arriving at

an opening through which we had to pass, we were gratified with an extremely pleasing view in every direction. Some of the hills were flat at the top, others resembled sugar-loaves; and many of them were beautifully stratified in layers inclined a little out of the horizontal line towards the S.W.

While descending from the height, the thunder rolled in awful grandeur over our heads, accompanied with forked lightning and rain. On reaching the foot of the descent, a number of Bushmen and women came rushing towards us from the bushes, hailing our arrival with much pleasure. They had belonged to the Missionary station formerly established at Hephzibah, or Tkannee, about a mile farther, but which had been, at least for a time, relinquished. Their whole appearance indicated the extreme of human wretchedness. All their skin dresses were in tatters, and black as soot, and their bodies plastered over with dirt. Amidst all this filthiness, most of them had ornaments of copper and beads. They had heard of our approach some days before, and promised to inform their captain, who was not far off, of our arrival.

We halted at three P. M., among low hills, on the spot where the Missionary station once stood. The ruins of their oven remained, and the ditch

by which they had led water from a fountain to their fields and gardens could easily be traced.

Tkai, the chief, was longer in joining us than we had expected, but his detention had been caused by a quarrel amongst his people, which required his interference. On his arriving with some of his people, they all shook hands with us, and saluted us with "*Good day,*" in Dutch. It rained at this time very hard, and thunder rolled with tremendous noise. The night became exceedingly dark, and the lightning vivid. Most of our men were forced to leave the fires and take refuge in the tent, where they lay down and fell fast asleep in a few minutes. Observing Tkai lying down also, we asked if he was asleep. To which he gravely answered "Yes." Tkai, when he came, inquired if his daughter was with Adam Kok, who travelled with us, and in whose service she had been for some time. On hearing of her arrival, he hastily went in search of her. We followed to witness the meeting. He put his fingers to his lips, and then touched her mouth with them, (the Bushman form of salutation.) She did not say a word to him, though about twelve years of age, but continued nursing a child she held in her arms, and moving from place to place, as if desirous to escape notice; but, he now and then touched her with the tips of his fingers, as if tapping her. He then

placed himself by a fire, and eagerly smoked a pipe of tobacco through water in a reed. Such is the measure of filial and parental feeling among the Bushmen, if feeling it may be termed.

2nd. The number of Bushman visitors in the morning amounted to about fifty. They had no children above four years of age. They assembled in and before the tent, at eight A. M., when Kruisman, the native teacher from Konnah, addressed them upon the invitation of the Samaritan woman to her townsmen, "Come, see a man," &c.

He began by saying, that the conduct of this woman reminded him of the conduct of their chief, Tkai, when the Missionaries first brought the Gospel to them. He was so pleased with it, that he ran down to the Cradock River, and called to the Bushmen on the other side to come over and hear the good word of God. "Missionaries," continued Kruisman, "have not flesh and tobacco to offer, but they have something better, something that will do more good, they have to tell about God and Jesus Christ The captain," he said, "did not call the Bushmen beyond the river to come and get tobacco and flesh, but to come and hear the word of God."

I held a long conversation with Tkai, in the

presence of several of his people. The substance of which was, that his father's name was Hortin, that he had lived all his days at Tkannee, [or Hephzibah,] and will not leave it, therefore he came now to ask for a Missionary, that he might hear the gospel preached; he has only been once on the other side of the Cradock River; his people were formerly more numerous, many had gone over the river, and others to the colony. Still he said many Bushmen reside in his district, but they are not fond of living in one place, they like to wander about; that before the Missionaries came, the parents had nothing to tell their children, but after they came, he told his children about the word of God; before that time they never heard that men had souls, but now they believe they have, and that when they die their souls will go to God in heaven. When any fight and try to murder each other, he admonishes, and desires them to listen while he tells them what he knows; he exhorts all to live in peace with one another, and to pray that they may become better acquainted with the scriptures.

Being asked if any of them prayed, he pointed to one sitting next the door, and to another near to me, and said, that they prayed, but no more, except himself. "Those men," said he, "when they feel their hearts sweet, seem as if they could not contain what they felt, and they say to the

others, you do not know how happy my heart is." He said he was so ignorant that he longed for Missionaries to come again, and tell him more of that word of God which he had heard before.* He was glad to receive the visits of the Missionaries for two reasons---he liked the word of God which they told; and they taught him how to live better, and more comfortably.

Here he said, if his daughter who is with Kok should remain, that I must give him a waggon, for he was getting too old to walk.

After taking leave of Tkai and the rest of the Bushmen, we went forward at eleven A. M., and were soon favoured with another extensive view of hilly scenery, I thought the finest I had seen; it did not consist of different ranges but of separate hills. From the high ground on which we stood I counted seventy besides many at such a distance that their number could not be accurately ascertained. The ground on which they are situated is level, out of which the hills seemed to rise abruptly. At four P. M. we crossed an extensive marsh, containing many springs of

* From Missionaries, who had formerly resided there, and at Toornberg, but were obliged to relinquish those stations, it being considered dangerous to collect so many savages, near the boundaries of the colony.

running water, and the soil of which was a fine black earth; this tract of land could probably be all cultivated, and might prove fruitful without irrigation, as it possesses plenty of moisture. At six P. M. we halted near the residence of two boors from the colony, who had settled themselves in that spot. They immediately came to the waggons, and afterwards kindly sent us some milk. The situation which is called Dash Port, is retired and romantic, the valley having on all sides a wall of hills. The soil seems good for corn, but fuel is scarce. Therm. at noon 64.

3rd. The morning was foggy, accompanied with a heavy dew. The boors with their families attended worship in the tent at ten A. M., it being the Lord's day; afterwards I visited them in their house, which was only a kind of temporary erection. They had twelve Bushwomen servants, which made a little stir, the men were with the cattle. The wind in this situation generally blows in the day from the N. but at sunset changes to the S.S.E. and E. The boors remarked to Kok that the Bushmen around them did not steal like those near the Griquas---that they sometimes came and asked for flesh or bread, and when they got it went quietly away.

4th. At seven in the morning we left Dash Port by an opening between the hills to the south,

and immediately entered another plain of about twelve miles in circumference, entirely inclosed by beautiful low hills. Having crossed the plain, we halted at a pass, where there was a little water and grass, at half past eight A. M. This opening led to another plain of a square form, and very similar to the one we had just quitted. Therm. at sunrise 34, having ascended to high land; it rose at noon to 74.

We proceeded at one P. M. S. S. E. along the plain, where a few flocks of knoos and springboks were feeding. We also passed several pools, but did not meet with any stream till half past five P. M.; when we came to the Sea-cow River, which was at that time very inconsiderable. It formed, in its course, many large and deep pools fitted to gratify the disposition and taste of the hippopotamus, or sea-cow, which loves to stand during the day in water, deep enough to cover himself completely. Sea-cows have been attracted to this river, which runs into the Cradock. We halted at its side, in a spot where there was a fine echo, which gave no small trouble to our dogs, as the reverberating sounds kept them barking till their strength was exhausted, supposing the echo to be the barking of other dogs in return. That part of Africa producing no trees, and hardly a bush, and consisting of such high land as to render the nights piercingly cold, even

after a warm day, we felt the evenings uncomfortable.

5th. The Sea-cow River is different from most African rivers which I have seen. The others had at least some trees growing on their banks, but here there were none, nor are they to be seen, till its junction with the Cradock. Some of the pools which it forms have been found to be forty feet deep, and afford comfortable retreats for the sea-cow.

About four days' journey above the junction of the Sea-cow with the Cradock, the latter great river is formed by the confluence of two others of considerable magnitude, the one flowing from the E., and the other from the S. E. as I heard from a boor who had seen them. It is very probable these streams derive their sources from the chain of mountains which constitute the western boundary of Caffraria, and are reported to be so numerously infested by very savage wild Bush-men, as to prevent the Caffres from molesting their neighbours in that direction. This predatory people have generally been obliged to come round by the southern end of that range of mountains on the verge of the colony, which they can easily do without being observed by the colonists.

We left the Sea-cow River at half past seven

A. M., passed a fountain producing only a scanty supply of water, and at half past eight came to another, where a boor had erected a temporary house, round which many cattle were feeding; there we halted. On ascending an eminence near the waggons, I had a most extensive view of hills to the eastward; none however remarkable for their height, or for their high cliffs, but they were in general distinguished for their beautiful forms. They are neither clothed with trees, bushes, or verdure, the surface consisting of only dull, withered grass, or brown and dark red coloured stones. The plain before was extensive but solitary in the extreme, from the total absence of animal life, though when the Missionaries first came into those parts it was covered with elks, knoos, springboks, &c. The greater part of them have either been killed or frightened away by the late influx of boors.

We departed at one P. M., and were met by four Bushmen, who came running towards us in the plain; they had formerly belonged to our Missionary station at Toornberg.

Toornberg, a mountain which gave the name to our other Missionary station, was now full in view. It nearly resembled the shape of an inverted tea-cup, including the part of the cup on which it stands. Being much higher than any

other hill around, it stood majestically, like a king in the midst of his subjects. It had been called by the boors who first discovered it Tover-berg, or Witch-Mountain, being seen from a great distance, but owing to its size, and the levelness of the country to the south of it, the first discoverers must have thought it much nearer than it really was, and under this deception as to its real distance; they might suppose that it receded from them as they advanced, therefore they gave it that name. We arrived and halted at Toornberg Fountain at five P.M. Therm. at noon 74.

On returning to the waggons, after a walk, I was glad to find that the Bushman chief of that district had arrived with two of his brothers, Isaac and Jacob. His own name was Na-a-kaw.

The following is the substance of a conversation with Na-a-kaw, chief of the Toornberg Bushmen.

He was born, he said, and had always lived at Toornberg. I asked how he lived before the Missionaries came? He said, the Lord Jesus kept and preserved him till then; that he was in a wretched state before they came. He wanted teachers to come and teach him more of the will of God; and he wished that bad men might come and

hear it also, and be made better. He had been told to listen to the word of God, and to throw away his black heart, and all other black things about him; he tries to get rid of them, but they will not go away. He and his brothers, Isaac and Jacob, continue to pray, but they do it imperfectly; he knows that Jesus and no other can make him better. He said, the first and greatest thing he wanted was a teacher to come and reside with him and his people.

His district round Toornberg extends to the Sea-cow River, to Vanderwault's Fountain, Buffalo Fountain, &c. His people were in a dispersed state for want of food. In describing the extent of his district, he said, he drank the waters of the Sea-cow River, of Vanderwault's Fountain, &c.

When the mission was at Toornberg, eleven families constantly resided there, but many other Bushmen occasionally visited this place, remained for a short time, and went away again. Six Bushmen had been baptized, who continue to pray, and their conduct is good. They have begun to make small gardens for themselves; five children could read a little, and many knew their letters. The farmers in the New Hantom (that part of the colony nearest the station) were very friendly to it, and attended worship on the sabbaths with their families. They are

nominally in the parish of Graaf Reynet, which is about one hundred miles distant from it, but thither they cannot go above once or twice in the year. Perhaps the Toornberg and Tkannee Bushmen might be prevailed on to reside at one station, when a Missionary can be again sent to them.

We left Toornberg at one P. M. and travelled for some time among numerous heaps of large stones or rocks, from five to fifty feet high, often piled so regularly upon each other, that it appeared as if they had been adjusted by the plumbline: even the Hottentots were amused by the different forms of those collection of stones; most of them were ornamented with evergreen trees and bushes, growing out from the interstices; the whole resembling ruins of castles, palaces, &c. and covering a space of perhaps twenty miles in circumference. At two P. M. we passed Vander-wault's Fountain, where a boor had erected five reed-houses, and ploughed some ground. We next entered an extensive plain, bounded by low hills, where we met a waggon, the first, except our own, which we had seen during six months. At four P. M. we crossed the limits of the colony, and at five arrived at Pinnar's place, where there is a substantial farm-house, with barns, slave-houses, and a good garden; the family, we were sorry to learn, were from home, with their cattle,

in consequence of the scarcity of grass at that season in the high lands of Sneuwberg. Only a few slaves were left behind to guard the place, and two or three Bushmen families, who constantly reside there.

These Bush people had as wretched an appearance, and were as uncivilized in their manners as their countrymen, who live far beyond the habitations of white men. From their situation, and that of hundreds of their nation, whom I had seen living in the same manner, in the vicinity of other farmers, I felt more than ever convinced of the importance of connecting religious instruction with other exertions for civilizing the barbarous tribes. It has been uniformly found by the Missionaries, that those natives, whose minds were sincerely influenced by the truths of Scripture, were the most disposed to adopt the habits of civilized life.*

* Since my return to Europe, I have been informed by a gentleman, who lately visited Nova Scotia in North America, that though the natives, or aborigines of that country, have lived for several generations amidst Europeans, and are extremely fond of bread, potatoes, &c. which they have been accustomed to see produced from the ground by a little labour; and have long witnessed the comfortable houses erected by the English, yet they still live in huts constructed of bark in the rudest manner, and never cultivate the ground, but live entirely by the chase. A friend from Russia stated the same

facts respecting the Kalmuck Tartars, who live in the immediate vicinity of the Moravian settlement at Sarepta, but have not joined it. Another friend, who lately arrived from Botany Bay, asserted, that the natives living in the vicinity of Port Jackson are in a similar state, though they have witnessed the comforts of civilized life for nearly forty years.

The Hottentots in the colony of the Cape, exhibit another instance of this fact. After living more than a century among the Dutch inhabitants, without instruction, this untutored race were found by Vailant and Barrow, when they travelled in that country, and also by the Missionaries on their first arrival, much in the same state in which they had been, when visited by Vasco de Gama.

Several Hottentots belonging to Bethelsdorp, who after being some years in the Cape regiment, and consequently obliged to attend to cleanliness, nevertheless, on their discharge from the regiment, and return to the settlement, almost immediately relapsed into their old habits; these people made profession of Christianity. Nor is England destitute of evidence in support of this fact: the miners near Bristol and those in Cornwall were little more civilized, fifty years ago, than the wild Bushmen, though surrounded by enlightened society. What, it may be demanded, has brought them to their present state of order and civilization? The answer must be—*the prevalence of religious knowledge obtained by the blessing of God upon the arduous, but patient and persevering labours of the Ministers of the Gospel.*

CHAP. XXV.

JOURNEY IN SNEUWBERG.

SEPT. 8.

WE left Pinnar's place, after baptizing two children of native parents, who were members of the church at Toornberg, previous to its suspension. These persons had associated with some others as frequently as they could, for reading of the Scriptures, and for prayer. Our course was over a bare, gloomy, and hilly country, until six P. M., when we discovered water by the croaking of frogs.

On the subsequent day, when descending a hill, the traces, or ropes of my waggon, to which all the ten oxen were yoked, broke off from the shaft, in consequence of the wheel striking against a rock. The oxen could not stop themselves till they reached the bottom of the hill, but the wag-

gon, in which I sat, instead of following them, turned aside with violence, and stuck fast among some rocks. Our dogs soon afterwards caught two young springboks, and the Hottentots found six ostrich eggs.

On the 11th we passed a conical hill, standing in the middle of a plain, called Wonder Mountain, for what reason I could not learn. After halting a few hours at the Sea-cow River, we went forward amidst many droves of springboks and other game, which were feeding on low bushes, for not a blade of grass was to be seen.

At sunset, we passed a boor's place, who, though he had sown a field of corn, expected to reap nothing, the whole being generally eaten up by the numerous flocks of springboks constantly surrounding him.

A little beyond, at another boor's place, where we were on the eve of halting for the night, the oxen of the luggage-waggon took fright, and ran off furiously. The thundering noise made by the waggon passing over the stones, and the darkness of the night, alarmed the oxen of the two other waggons, who galloped after it. Poor Kleinfeld, being asleep, tumbled out of the luggage-waggon, happily not from the front, but from behind.

The runaways getting into the midst of a drove of oxen, belonging to the Corannas who travelled with us, the waggons were stopped without any serious injury being sustained. Much discussion afterwards took place among our people, as to what caused the alarm, but they could not agree on that point. As it generally happened, the majority cast the blame upon some lions, which they supposed to have been near.

A serious dispute occurred between two of the Corannas and Michael, one of our Hottentots, which, not being able to settle among themselves, was referred to us for a decision. The case was this, Michael had observed an animal, of the same species as the knoo, wounded and in a feeble state. He had pointed it out to two of the Corannas who travelled with us, and who joined him in the pursuit of it. Approaching the animal he fired, but missed it, when the Corannas rushed forward and cut its throat; it was about the size of a small horse; the Corannas, after it was cut up, carried the whole of the flesh on their pack-oxen, till the waggons halted in the evening. Michael allotted only a third of the flesh to the two Corannas, with which they were dissatisfied. Adam Kok, the Griqua captain, stated, that the rule in such a case among the Griquas was, that the animal should be considered as the property of the person who had first

wounded it. This animal had been first stuck, or gored by one of its own species, which led to its death; therefore we considered it fair that the flesh should be equally divided among the three persons who had been present at its death. This decision was satisfactory to the parties concerned.

On the 13th, observing the Hottentots carefully carrying two dead snakes to a distance from the road, I found, upon inquiry, that they had attributed the death of several of their countrymen to the circumstance of having trodden on the bones of snakes; I also understood that many of the boors were of the same opinion.

We met several persons in the evening returning from the sale of a neighbouring farmer's effects, who reported that eight slaves had been sold for 16,000 rix dollars, about 1,600 pounds sterling. A woman with her sucking child was sold for 5,000 rix dollars, the prospect of her having more children increasing her value. A female sucking child fetched 1,300 rix dollars, and a boy sold for 3,000.

On the morning of the 15th we descended from the elevated lands of Sneuwberg by a long, steep and rocky path, when we were pleased

again to see trees, which do not grow in the bleak regions we had left. In the afternoon we reached Graaf Reynet, where I met with a kind reception from my friend Mr Faure, the Minister of the district.

Here I remained some days, settled various Missionary concerns, and got our waggons repaired. On viewing the town, I found it nearly doubled in size since I had left it seven years before, but the great increase of hawkers travelling over the country with goods from the Cape, is likely to check its farther growth, as the farmers can hardly be expected to come there for supplies of articles, while they can be furnished with them at their own doors.

The beauty of Graaf Reynet, at this season of the year, was very striking, both sides of every street being lined with a row of lemon-trees, loaded with their fine fruit, and multitudes of orange-trees appearing in the same beautiful state, in the gardens between their houses.

Much good is doing by the Auxiliary Missionary Society in the instruction of the poor slaves, and Mr. Faure has a very useful meeting on the afternoon of the Lord's day, with the young people of the white population of the

town, when he examines them relative to the subject of his sermon in the forenoon. The greater part of those who attended were from twelve to twenty years of age.

CHAP. XXVI.

JOURNEY FROM GRAAF REYNET TO CAPE TOWN.

ON the 27th of September I took leave of Captain Stokenstroom, the Landdrost, and Mr. Mulder his Secretary, after thanking them for their polite attention while I remained at Graaf Reynet. The waggons were drawn up before Mr. Faure's house, to whom I also bade adieu, as well as to his family, and departed at two P. M. We crossed the Sunday River, and in an hour and a half came to Mr. Maintjes' farm, where the road to Bethelsdorp and Beaufort separate, and consequently where I was to take farewell of by far the most numerous part of our caravan, *viz.* Mr. Read and his family, and the Hottentots belonging to Bethelsdorp, who had assisted in commencing the mission at Lattakoo. Here we halted to

settle various accompts which we could not obtain leisure in the town to arrange.

Next day being intensely hot, (therm. 88,) we could not proceed till three P. M., when after taking leave of Mr. Maintjes, and of each other, we proceeded on our different routes.

For the first time since I had been in Africa, I was now unaccompanied by any person who could speak a word of English, my own knowledge of the Dutch language was very imperfect, a five or six weeks' journey lay before me, and the road to Beaufort was equally unknown to us all, not having been able to procure a guide at Graaf Reynet. I felt more than I anticipated at parting from the Hottentots, who had accompanied me on the most perilous parts of my journey, and whose faces I had constantly been accustomed to see for the last five months. I felt much attached to these simple-hearted and faithful creatures, from whom I was now separated without the prospect of again meeting in this world.

Our company being so reduced in number, for some time caused an evident depression on all our spirits. At half past five P. M. we crossed the Black River, and halted near a farmer's at seven P. M.

The next day the therm. at noon was 86, but a breeze arising we were able to proceed at one P. M. About sunset we crossed the Camdebo River, which is a branch of the Sunday, and halted on its banks. At eight we met together in the tent, when I read to them, in the Dutch language, a chapter of the Scriptures, and one of the Hottentots offered up a prayer. This continued to be our practice during the remainder of the journey. They also sung a hymn in the Dutch language, both at the commencement and conclusion of the meeting.

For several days we had, on our right, the Camdebo Mountains, whose tops were generally inaccessible cliffs. To the left appeared an extensive desert plain, without a house, or cultivation of any kind; but in the vicinity of the mountains we passed several farms, some of the proprietors of which were said to possess ten or twelve thousand sheep, and had a few acres of corn-fields in cultivation. We arrived at Beaufort on the evening of October the 6th, and the next morning dispatched two Hottentots to Dass Fountain, to bring seven oxen we had left under the care of Mr. Smit when going up the country. I found Mr. Taylor at home, but Mr. Baird, the Landdrost, was absent on a journey to the Cape. On the Lord's-day morning Mr. T. preached to about forty persons, and in the afternoon held a

catechetical meeting in his own house, when twelve or fourteen persons were present. The population is so thinly scattered over this desert part of the country, that many cannot be expected to attend at Beaufort; but the Missionaries' chief work will be to travel over the district, and to visit the farmers in their own houses.

Mr. Taylor mentioned to me the following singular circumstance respecting a serpent, which he received from a respectable person, who had been an eye-witness to the fact:—The serpent was only about twelve inches long, and not thicker than a man's little finger. Having found a hen's egg, the little reptile gradually distended its mouth so as to swallow it whole. When the egg had reached the stomach, the serpent, by twisting himself round, broke the egg, threw up the shell, but retained its contents.

The Hottentots returning with the seven oxen from Mr. Smit's on the 11th, we left Beaufort at six P. M. For several days we met with frequent detentions, in consequence of some of the loose oxen, which were driven by Muliaily, the Matchappee from Lattakoo, having strayed. At one time, when the number, on their being counted, was found short by one ox, he said in excuse

that it went to the river, and seeing a lion he was afraid to go after it. On another evening three oxen were missing; when Muliaily was examined concerning their absence, he made a long speech about the matter, half Dutch and half Bootchuana, accompanied with various drawings on the ground; but it was impossible to understand him, only it became evident that one of the oxen had been left at least twenty-five miles behind. This information depressed all our spirits, hardly a word was spoken around the fire the whole evening, having the prospect of being long detained in searching for the cattle; but they were recovered in a few days.

On the evening of the 16th we arrived at Mr. Nelds, the farmer, with whom we had left three oxen on our going up the country. He said that since that time the lions on the Gamka had killed one man, two horses, and three oxen. Hearing that both water and grass were at this time very scarce on the Karroo road, I resolved to return by what was called the *Blood River Road*, which lay more to the westward, where I was informed water and grass would be found every day. I left Neld's place at three P. M. to pursue this course, and on the 17th crossed the Gamka, and travelled over a barren waste till six P. M., when we passed a farmer's place, who kindly directed us how to proceed forward to obtain water; but

not being certain whether we had kept by the right road, and coming to some bushes an hour before midnight, we thought it prudent to halt till the dawn. Finding neither water nor grass, we departed at sunrise, and in two hours came to a small stream in the neighbourhood of a boor's place, where we rested among tall mimosa trees, but there being no grass, the oxen were forced to eat the bushes.

We left this desert place at three P. M., and called at the boor's, as we passed, to make inquiries respecting the road. He lived in a small house made of reeds, plastered over with white clay. A huge ostrich walked about his premises, and seemed very tame. For four hours we travelled over an uneven country, and as barren as it is possible for the human mind to conceive, when we reached the Dweka River, among the mimosas on whose banks we pitched our tent. The therm. next day being at 88, we could not proceed till four P. M. After travelling over hills for six hours, we halted on the banks of the Blood River; but why it was so called I could not learn.

In the morning three waggons passed us that had come from the other side of the Black Mountains to the eastward, who reported that they had hardly found any grass in that direction. Therm. at noon 83. We left the Blood River at

three P. M.; at nine the road led us across to the Karroo desert, and at half past ten P. M. we halted at Helbeck Fountain, on the same spot we had occupied in going up the country. We were six days travelling in the desert, during which three of our oxen, that were reduced almost to skeletons from want of food, were obliged to be left to perish, being unable, by every exertion, to get them forward. On the 27th of October we happily reached Mr. De Vos', at the head of Hex River valley. From thence we departed for Cape Town, where we arrived on the afternoon of Friday, November the 10th. Thus ended a ten months' journey into the interior of Africa, which had been providentially accomplished without any serious accident occurring, or losing a single person by disease, or by any other cause, and without experiencing myself the least illness for a single hour. The loss of a few oxen was comparatively of small importance.

CHAP. XXVII.

OCCURRENCES AT CAPE TOWN—VOYAGE TO ENGLAND—ARRIVAL IN LONDON.

AFTER my arrival at Cape Town, the scull and horn of the supposed unicorn excited considerable attention. It was placed in a large room of Dr. Philip's house for the convenience of the public, and was first honoured by a visit from his Excellency Sir Rufane Shaw Donkin, the Governor, and Colonel Bird, the Colonial Secretary, and soon after by Sir John Truter, President of the Court of Justice, and other Members of that Court, the President of the Burgher Senate, many Gentlemen from India, Officers of the Army and Navy, and, indeed, by most of the principal persons both at the Cape and in its neighbourhood. The general opinion of these visitors was, that no other animal would be discovered better answering the description of the fancied unicorn.

When dining one evening at the house of Henry Ellis, Esq. Deputy Secretary, Muliaily, the Matchappee who had travelled with me from Lattakoo, was sent for, that we might witness the effect which a table covered with branch candlesticks, crystal decanters, glasses, &c. would have upon him. On entering the room, the objects which first attracted his attention were several rows of pearl beads round the neck of an elegantly dressed lady, to whom he instantly walked up, and taking hold of the beads with his black hands, said to the lady, "These are very beautiful." Whether he expected she would present them to him, was uncertain, but he unquestionably coveted them. So soon as he could withdraw his eyes from the coveted beads, he was struck with the glare of light by which he was surrounded, and greatly admired the silver candlesticks supporting three branches, the mirrors, crystal articles, &c. He was not the least abashed, but felt as much at home as though in the midst of his own people at Lattakoo.

By the invitation of Captain Vernon, of the Blossom sloop of war, then lying at Simon's Bay, Dr. P. and I took Muliaily, and two other of his countrymen, to see a ship of war. Though they had never been on the water before, they did not show the least reluctance to step into the boat. They were astonished at every thing about

the ship, especially the depth of the hold and the height of the masts. The discharge of a cannon at their side seemed neither to excite fear nor surprise. They afterwards visited the Commissioner, Sir Jaheel Brenton, were greatly pleased by listening to Miss Brenton's performing upon the piano forte, and frequently imitated its sound with their voices.

A few days afterwards, in the prospect of soon leaving Cape Town, they said they could not return to Mateebe, (King of Lattakoo,) till they had seen the King of the Country, (meaning the Governor.) This being hinted to his Excellency, he immediately desired they should be brought to his country-house at Newlands; where he showed them all the principal rooms, and explained the uses of the different articles of furniture; after which he ordered them a good dinner, and sent them away highly pleased with their entertainment.

After having remained some weeks at Cape Town, they were sent off, loaded with presents, by a waggon going with stores to the Missionaries at Griqua Town and Lattakoo, they were to act as assistants on the journey. I asked one of them, Barootz, a very interesting young man, before his departure, if he would accompany me to England? He laconically answered

"No, it is too far." He then asked if, after going to England, I should ever return to Lattakoo.

Feeling very desirous to obtain a passage for England, as my residence at Cape Town was no longer necessary, I availed myself of an opportunity afforded by the arrival of the Castle Forbes, Captain Reid, last from Bombay, and which touched at the Cape for water and provisions. Previous to my departure, I took leave of Dr. and Mrs. Philip, and many other kind friends, particularly of Mr. and Mrs. Breda, under whose hospitable roof I had lived as one of the family, during the different times I resided in Cape Town. We sailed on the 15th of February, 1821. I found myself with a captain who attended to the comfort and accommodation of his passengers, and likewise in company with an agreeable society from India.

We crossed the tropic of Capricorn on the twenty-second, reached St. Helena, March the first, and cast anchor in front of James Town, being permitted to do so by Admiral Lambert, to whom I sent the letters of introduction I had received from the Governor and the Naval Commissioner at the Cape; he politely invited me to breakfast the next morning, and intimated that his boat should bring me on shore. Having taken with me in the morning a large box con-

taining the unicorn's horn and other African curiosities, I proceeded to the Admiral's, where it was opened after breakfast, and its contents seemed to interest himself and all those persons whom he had invited to see them. I left fine specimens of blue asbestos stone, found beyond the Great, or Orange River, in South Africa, for the Admiral, Sir H. Lowe, and Buonaparté. The Admiral politely undertook to convey to General Monthelon the specimens for the Ex-Emperor. I afterwards visited and was kindly received by the Rev. Mr. Vernor, under whose roof I had the happiness of spending a very agreeable hour. We sailed in the evening after sunset, immediately on the signal being made to James Town that Buonaparté was safe. We crossed the equator on the sixteenth of March, and on the twenty-fifth we were chased by a South American privateer for several hours; they boarded us, but took nothing away.* We crossed the tropic of Cancer April the second. On the seventeenth we passed about midnight Flores and Corvo, the two most northerly of the Azores, or Western Islands, which were pretty distinctly seen, the moon being full.

* The officer who boarded us was probably a North American, for he spoke English like a native. I embraced the opportunity of presenting him with a neat pocket New Testament, which he received in a friendly manner.

After passing the Azores we had a storm for seven days, during the last six of which the wind was contrary, and, notwithstanding every exertion, we lost about one hundred and fifty miles of distance. When the storm subsided, it was succeeded by seven days of moderate but contrary wind, which still impeded our progress towards England. On the 1st of May we arrived opposite to Cape Finisterre in Spain, and I now gave up all hopes of reaching London by the annual meeting of the Missionary Society on the 10th. However, by the 6th, we believed ourselves advanced to the chops of the Channel, though no land had yet been seen. Next day, Monday 7th, at three o'clock, a pilot-boat was observed at no great distance, when two passengers and myself agreed to offer a certain sum to be taken on shore; which the master of the boat, on coming alongside, consented to accept. We found some difficulty in getting on board the pilot-boat, as the sea ran very high. It turned out that we had left the ship much farther from Portsmouth than we supposed, being at least one hundred miles distant. However, we arrived next morning at eight o'clock in Portsmouth harbour. My portmanteau could not be got through the custom-house in time for the last morning coach, which obliged me to wait till the evening at seven. We reached London-bridge at seven the next morning, only three hours previous to

the commencement of the annual meeting of the Missionary Society. From my friend Mr. Houston, of Little St. Helen's, I received a very friendly reception, and every necessary accommodation. After breakfast he sent me in his own chaise to my residence near London, where I had the pleasure of finding my friends well; and with emotions of gratitude and joy entered the apartments from which I had been absent during two years and a half. The recollection of those occurrences which had taken place, and the scenes I had visited, seemed more like a dream than reality. I felt deeply impressed with thankfulness to the superintending care of a gracious Providence for my health and preservation.

APPENDIX.

No. I.

SOME FARTHER PARTICULARS RELATIVE TO THE WILD BUSHMEN.

NO people are fonder of tobacco than the wild Bushmen, yet, though many parts of their land is well adapted to the growth of that plant, they never think of attempting it. Indeed they seem to suppose that industry or labour of any kind does not belong to them.

When the Bushmen who live in the vicinity of the colony see a boor's waggon at a distance, they have no other inducement to visit it than the hope of obtaining a little tobacco; and as all waggons have not that article, they have a curious method of ascertaining the fact. They follow the track of the waggon, and ascertain by the marks of expectoration on the ground, or by the fumes of the pipe, if the travellers are using tobacco. If either of these indications exist, they hasten after the waggon with great eagerness, and beg for a portion; otherwise they let it pass unregarded.

They have a method of constructing a pipe from the bone of an animal, in such a way that the oil of the tobacco is retained after smoking. When their stock of tobacco is finished, they put a little of this oil on the leaves of some kind of bush which they also smoke, and thus make a small quantity last a considerable time.

When a Bushman has no tobacco, instead of saying so, like other natives of Africa already noticed, he says he cannot smoke; if without food, he cannot eat; or if destitute of water, he cannot drink.

In the Bushmen country it has been known that quachas, baboons, and springboks, when pursued by beasts of prey, have fled to man for protection.

At one of the Missionary stations in that country, the first time the Missionaries began digging a piece of ground with spades, a mob of Bushmen collected to witness the operation, and expressed the greatest surprise at the quantity turned up in so short a time.

No. II.

ADDITIONAL INFORMATION RESPECTING THE CORANNA NATION.

THE Corannas are remarkably attached to the Great, or Orange River, and are seldom found far from its banks. Though living in separate towns and independent of each other, yet their language and customs continue the same. They have in every town a captain, or chief, but his power is almost nominal, having little respect or deference paid to him, and his people continuing to do as they please. The chief is called Googoo, and his office is hereditary, but the richest man, or he who possesses most cattle, has always the greatest influence in the community. They hold no meetings to discuss any business, public or private. When they remove their town higher or lower down the river, it is merely in consequence of some particular person choosing to remove, when the rest follow him like so many sheep. One of the natives is appointed to direct their pursuits after game, whose signal being given, all who feel so disposed follow him on a hunting excursion.

It is a rule with them, that only boys shall watch the cattle during the day, unless there be danger of an attack from enemies, then the young men must assist.

The cattle are considered so much the mutual property of husband and wife, that the former cannot dispose of any of them without the consent of the latter. The women milk the cows; and some of the cattle are killed entirely for their use; the men having no-

thing to do with the disposal of the flesh; but the husband, in his turn, has a similar privilege. In the first case, only women partake; in the latter, only men. The instance is rare, when men and women eat of the same cow or ox.

It is the entire work of the women to erect their habitations and to manufacture the rush mats with which the roofs are covered. The men construct the kraals, or inclosures for containing the cattle during the night; they also hunt, and make skin cloaks for the women as well as for themselves.

They have no rite of circumcision, like the Bootchuana and Morolong nations; but when a boy enters upon a state of manhood, a feast called Dorro is made according to the circumstances of the father. Sometimes eight or ten oxen are slain upon such an occasion.

Previous to the birth of a child, an ox is killed entirely for the use of its mother, who, with the sinews of the animal, makes rings to wear as ornaments on her arms and legs, but she has only the common fare after the child is born. When a woman is about to be confined, every article is removed from the house, and she is placed upon the bare ground; afterwards every thing is brought back to the house.

When a child recovers from a dangerous illness, a trench is dug in the ground, across the middle of which an arch is thrown, and an ox made to stand upon it; the child is then dragged under the arch. After this ceremony the animal is killed, and eaten by married people who have children, none else being permitted to participate of the feast.

When a person is ill, they bring an ox to the place where he is laid. Two cuts are then made in one of its legs, extending down the whole length of it. The skin in the middle of the leg being raised up, the operator thrusts in his hand, to make way for that of the sick person, whose whole body is afterwards rubbed over

with the blood of the animal. The ox after enduring this torment is killed, and those who are married and have children, as in the other case, are the only partakers of the feast.

When a young man is attached to a female, and wishes to marry her, he and his companions take an ox and place it before her house. If she allow the ox to be killed, it is considered as giving her consent to the union, and the parties are immediately regarded as married persons. It occasionally happens that the ox is brought three or four times before her approval is obtained. Cupido, who resides at the Coranna town of Mobatee, has seen the young men and the ox pelted away with stones by the female herself; yet the next time probably she will give her consent to the union.

When a chief man dies he is buried in the cattle-kraal, or inclosure, with his head to the east; his grave being filled up, the cattle are brought and driven over it to tread it down, so that the place may not be discovered. Common people are buried in the fields, and stones are thrown over their graves.

Their usual method of killing cattle seems very cruel, they rip open the belly, and thrust in the hand to get hold of a particular entrail near the heart, which pulling out causes immediate death.

They allow a plurality of wives, but Cupido only knew of two men who had each two wives.

They are timid when opposed to Bushmen, but bold in their attacks against any of the Bootchuana nations. As the different tribes of Corannas, which are numerous, assist each other when attacked, it is rare for any of the other nations to become the assailants.

No. III.

SOME INFORMATION OBTAINED FROM HAREENA, A CORANNA CHIEF, RESPECTING THE COUNTRY WHICH LIES TO THE EASTWARD OF GRIQUALAND.

PERHAPS no part of Southern Africa is less known than that which is situated in an easterly direction, between the country of the Griquas and the Indian Ocean, any information, therefore, which can be depended upon, respecting it, must be interesting.

On arriving at Konnah, in the Wild Bushmen country, I found Hareena, a Coranna captain, with a party from the most easterly town of that nation, on a visit to the Corannas on the Cradock River. Being desirous to take the advice of white men respecting a disease with which he was afflicted, he resolved, by the recommendation of his countrymen to accompany my waggons, in order to consult a boor who resided within the limits of the colony, and whose medical fame had reached the Corannas on the Cradock. He and his party had about two hundred head of cattle, which they meant to dispose of. I invited him and his attendants sometimes to the tent in the evening, to obtain what information I could from them, which was, however, very little.

I found that Hareena was brother to the chief of the

Lynx kraal of Corannas, situate on the banks of the Donkin River, which runs into the Yellow River, about four days' journey above its junction with the Malalareen River, and flows from the east. Lynx kraal is the town highest up or farthest to the eastward of any belonging to that nation. Hareena has a brother of the same name, who is distinguished by the appellation of the younger. The kraal contains about seven or eight hundred Corannas, also a great number of Bushmen who speak the Coranna language. Coranna men frequently marry Bush-women, but Hareena could only recollect one instance of a Coranna woman marrying a Bushman. These Bushmen on the Donkin River are much more civilized than that part of their nation which inhabits the more western parts of Africa, for they abound in cattle, and are inclined to live in peace with their neighbours. The inhabitants of the Lynx kraal exchange skins with the Bootchuanas and Gohas for corn and tobacco. He said they have no intercourse with the Tammahas and Mashows, because they live so far to the north, yet the report of our visit to the Marootzee country, though considerably beyond the country of Mashow, had reached Lynx kraal before he left it.

Hareena said that his people knew nothing about a God, but they believe that there were at first two men in the world, a Coranna and a Bushman; that a woman came out of the ground, whom the Coranna married, and that from this connexion the country was peopled. The Coranna employed the Bushman to kill game. One day this Bushman came to a large cave, where the Coranna kept his calves, for there were no cattle-kraals in those days, when he shot, with an arrow, one of the calves, which he skinned and brought to the Coranna as if it had been game. On tasting the flesh, the Coranna was surprised, and said it tasted like a new kind of game, and inquired where he had obtained it. The other only replied that he had shot it. The next time the Bushman

went in search of game, the Coranna, suspecting that all was not fair, followed him secretly, and saw him go to the cave and shoot another calf, and thus his roguery was detected. The discovery of cream, according to Hareena's relation, was accidentally made by the first Coranna. After milking his cows, he happened to let the horn, which received the milk, remain standing near the mouth of the cave for a considerable time; on returning afterwards to take it away, he was surprised to find the milk covered with cream, which being a greasy substance, he thought would prove an excellent article for smearing the body, a discovery of no small importance in the estimation of South Africans.

The artifice of the Bushman led to a disagreement between them. A little before sunset, one evening, they agreed upon a separation, and also a division of the cattle, which had been before considered as their mutual property. The Coranna inquired of the Bushman which of the cattle he would choose for his share; who replied those which had sparkling eyes, not reflecting that their lustre at that time must have arisen from the rays of the sun. The Coranna chose the dark-eyed cattle; but put off the time for making the division until the sun went down. On examining the herd, the Bushman could find none with shining eyes, and, supposing they had strayed, he went in quest of them. After an unsuccessful search he returned with his body severely scratched by the thorns. In the mean time, the Coranna having smeared his face and legs with butter, which he had obtained from the milk, looked so well, that the Bushman was ashamed to remain longer with him, and went away without the cattle, to subsist entirely upon game, leaving his share to the Coranna. But, their tradition was silent upon the way in which the poor Bushman obtained a wife.

The Goha nation is the nearest to Lynx kraal in an easterly direction, being about four days' journey higher

up the Donkin River. Their principal town stands on the banks of that river; and another of their towns is near a river, called Kaap, which likewise empties itself into the Yellow River, two days' journey above the junction of the Donkin, and like it flows nearly from the east. Some of their houses are built in the form of those of the Bootchuanas. The name of their present King is Sakanna, and that of the chief captain of the second town is Kureeapukoo [or, News of the Moon.] The chief town of the Gohas is much larger than Lattakoo, and the inhabitants, Hareena said, resembled the grass in number. But there is such a scarcity of timber, and even of bushes in that country, that they have none to construct inclosures for their cattle. They make ropes from the tails of the knoo, with which they tie their calves; but having neither trees, posts, nor large bushes, to which they can fasten them, they are secured by pins driven into the ground.

A people beyond the Gohas, towards the rising sun, had told them of a Great Water, lying beyond their country, out of which travellers come, bringing beads with them, which they deposit in different heaps; after this they retire, and the natives advance to examine the heaps. On those which they wish to purchase, they lay a skin or skins according to the supposed value, when they also retire; and the people from the Great Water return to see what offers have been made. If satisfied, they take the skins and leave the beads; otherwise they leave both the skins and the beads in the same state, and again withdraw; then the natives return, and lay more skins on the heaps; after which the skins are taken away by the strangers, and the beads by the natives. In this way they trade.

Neither elephants nor cameleopards are found in that part of the country, but they have the rhinoceros and other animals.

No. IV.

LIFE OF MANKAI, A GONAQUA.

MANKAI, [or, Accused of Poisoning,] was born in a Gonaqua kraal, or village, on the Bushman River, now called Albany, but formerly the Gonaqua country, where most of the English emigrants have settled. Umtoro, son of Gooreecee, [or, Aloe,] was then the captain or chief of the kraal. In the days of his youth there were many kraals of his countrymen, all of whom are now dispersed among the Caffres and Hottentots, with which nations they have intermarried.

A short time after the death of his father, their kraal was attacked by the Caffres, in consequence of which his mother fled with him to a boor in the colony, with whom he lived until manhood. Many years ago, during an insurrection by the boors around Graaf Reynet, a report was circulated that all the Hottentots were to be massacred. On hearing this he escaped to a kraal of Hottentots, lower down the Zondag River, who were connected with the Caffres.

One night, while the Hottentots of the kraal were dancing, a commando of boors came upon them, to be revenged for the depredations they had committed on their property, when five of the kraal were killed, and five wounded, of which last number he was one. A ball

had passed through his leg. Observing some of the sinews hanging out, with his knife he ignorantly cut them off, thus occasioning a large hole to remain, which is painful to this day, especially in cold weather. The boors having overcome the Hottentots, took all their cattle, and many of their children from them, and returned with the spoil towards the river Zondag, which having risen during the battle they found impassable. The Hottentots hearing that they were unable to recross the river, repeatedly attacked them in the afternoon, and the boors were defeated, and obliged to restore the children, cattle and guns which they had carried off. They also made the Hottentots a present of powder and balls, and promised to make no more commandoes against them. In consequence of these concessions the Hottentots engaged not to molest them in recrossing the river; and thus both parties quietly separated.

The treaty, however, was only kept by the boors for about a month, at which time they came against them in greater numbers than before, and attacked the kraal under the covert of night; when two Hottentot men and the same number of women were slain; but the commandant of the boors being also killed, who was an intrepid man, his followers retired, and returned no more. During the first attack the commandant's son was killed, and was buried in the vicinity of the river.

Shortly after these things had taken place, the Missionary Institution at Bethelsdorp commenced, and Mankai's people hearing of it, joined the settlement, and so far as regarded the Hottentots in general, peace was restored to that part of the colony.

In the last rencounter between the boors and Hottentots, a cousin of Mankai's had the end of his little finger shot away, but this slight wound was followed by his death the same day; perhaps, said the narrator, it was owing to the fright, and not to the loss of his finger.

Mankai, himself, was six months in recovering from his wound. During his illness, a Hottentot who had been at the Missionary Institution, called and spoke to him of God who made the Heavens and the Earth; but he was not able to understand the subject, and only laughed at the Hottentot, saying he certainly had some connexion with the Devil who made him say such things; notwithstanding this ridicule, the benevolent Hottentot persisted in admonishing him, and assured him that, if he ever became acquainted with God, he would be ashamed of what he had said.

The Missionaries at Bethelsdorp being much spoken of, he felt a desire to hear what they had to say, and Congo, a Caffre chief, happening to be going there on a visit, he went with him. Hearing a bell ring the next morning after their arrival, and observing the people assembling together, he supposed they were going to receive beads from the Missionaries, which induced him to accompany them. He then heard, for the first time, much said about the evil nature of sin, and the punishment it deserved, and would certainly receive, if pardon were not obtained in this life. He supposed every thing said by the preacher was intended for himself, which made him both sorry and afraid. A Caffre, who sat at his side during the address of the Missionary, asked him if the speaker was counting numbers. To whom Mankai replied, that if he felt like himself he would not think so.

On returning home with the Caffres, he had so great a desire after more instruction, that he told Congo he must return to Bethelsdorp. On his way thither a boor informed him there was a law to prevent such persons as he was from joining the Institution, which induced Mankai to enter his service, and afterwards into that of other boors; but his mind continued unhappy till he met with a converted Hottentot, reading the Bible to a group of other Hottentots, and exhorting them to believe,

in Jesus Christ. This produced a resolution to join the Bethelsdorp Establishment directly. The day afterwards he was so alarmed by the preaching, that he fainted and fell down. On hearing of his case, a Missionary called on him at his hut, and pointed out the way of salvation, through faith in Christ. Nine years afterwards he was received as a member of the Church of Bethelsdorp.

No. V.

TRAVELS OF AARON, A FUGITIVE SLAVE.

AARON became known to me whilst he was a slave in the colony during my former visit to Africa. Learning that I had arrived in the interior, he came to me, when at Old Lattakoo, to solicit my interference with the person to whom he then belonged, that he might either be sold to the master he formerly served, or be allowed to purchase his liberty with elephants' teeth, which he expected to procure.

He stated, that severe treatment from his master had determined him to abscond beyond the limits of the colony. He was two months on the journey from his master's house, north of Graaf Reynet, till he reached the Great Orange River, seventeen days of which he lived on the bark of the mimosa tree. His strength was so reduced by hunger that he could only proceed very slowly. On the 17th day he thought he must have died had he not shot a Guinea fowl. On reaching a Coranna kraal, on the Great River, he was so exhausted by the journey, that for eleven days he was hardly able to move from the spot on which he lay down. The Corannas treated him kindly, and he remained with them six months.

Hearing that the Griquas had seized three fugitive slaves, and sent them back to the colony, he left the Great River and fled higher into the interior, to Long

Mountain, from whence he proceeded eastward to the Malalareen River, where he met with Buys, a fugitive Africaneer boor, from the colony, whose party he joined. With these he removed to the Yellow River, when the day after their arrival they were attacked by a party of Griquas, who wished to apprehend and send them as prisoners to the colony. The Griquas fired upon them three times, which was returned, and a Bushman belonging to the Griquas was killed. After this encounter they removed higher up the Yellow River, to be out of the reach of the Griquas, from whence they sent messengers to Sibinell, a powerful chief, residing some days' journey from them, to solicit permission to live at his town. On receiving their message, Sibinell was so pleased with the application, that he came personally to invite them to live with him. This invitation they did not hesitate to accept. Soon after their arrival at Yattabba, Sibinell's town, they planted Indian corn, tobacco, pumpkins, water-melons, &c. and built a house for their residence fifty feet by fourteen, and five feet high. They frequently found the rains in that part of the country uncommonly heavy; during one of those falls three women were drowned, and three of Sibinell's children died.

They had not long resided with Sibinell before he compelled them to go with him upon a commando against the Boquaina nation. The army was composed of about 8,000 men. A small party of the Boquainas was sent out to attack part of Sibinell's troops, but being surrounded, about fifteen were killed. On approaching the town, which stood upon a hill of difficult access, they attempted to ascend to it, but were repulsed by the Boquainas rolling down stones upon them from the summit, so that they were glad to retire without being able to capture any of their cattle, which was the great object of the expedition. Though Buys, Aaron, &c. fired upon them from five muskets, they made no impression.

Being in want of clothing, and hearing of a nation to

the eastward, at the distance of five days' journey, called the Morrimussanee, that sold linen, some of which they had seen, they obtained liberty from Sibinell for Aaron to go there and procure a supply. With reluctance he consented. On reaching that nation, Aaron could not obtain what he wanted, wherefore he continued his journey to the eastward. In two days he came to the Maquaina nation; but they were in a state of warfare with the nation beyond, and would not permit him to proceed forward; he was therefore obliged to return without accomplishing his object. The Moquainas told him there were Macuas [or white people] residing beyond them, who sold guns, powder, horses, waggons, clothes, pots, &c., but that cattle in that country were scarce; that their houses were white; that clothes and linen for sale were packed high above each other in their houses; that they send up balloons into the air, and added, God is in them; that the town stands on the opposite side of a wide water, which they cross on rafts. They also told him that on the near side of the water there was a nation with long hair and brown complexion, among whom a white woman lives, who receives goods from a town on the opposite side of the water, and sells them to the natives.

The white men's town they reported to be so near the Morrimussanee that it could be seen from the top of a mountain in the neighbourhood.

Aaron saw the banana growing in the gardens of the Moquainas, whose houses were superior to those of the Bootchuanas, having painted walls and plastered ceilings. He saw much metal, which they said was gold, and more beads than he had ever seen in the colony. They have one house for living in, another for sleeping in, a third for cooking, and others for stores.

The natives do not paint their bodies like the Bootchuanas and Barrolongs, but wear many rings on their necks and legs; however, they dress much after the same

fashion. They wear hats made of skins and rushes, of the Malay shape. The King wears a tiger-skin cloak. He saw many bushes, called by the colonists the sugar-bush, which are never found far from the sea.

The above account seems to contain internal marks of correctness. The white town, of which Aaron had heard, must be a Portuguese settlement near the mouth of some river on the Mosambique coast, or at De la Goa Bay.

No. VI.

DANGEROUS RENCOUNTER WITH A LION BY HANS, A GRIQUA, AS RELATED TO ME BY HIMSELF.

WHEN Hans was performing a journey on horseback, from the interior to the colony, about four years ago, with Jan Vanroy and his son, they were riding near Thorn Mountain, on the limits of the Bushman country, and fell in with two lions, which they followed with the hope of shooting. In the pursuit one of the lions stopped and prepared to defend himself, which so intimidated them that, in their turn, they fled precipitately. Observing that the lion gained ground, they dismounted and held the horses close to each other, with their tails towards the angry animal; but he furiously crept under their bellies and caught hold of Hans, while loading his musket, which had a little time before been discharged at an antelope.

The lion first caught him by the knee, and afterwards seized him by the left thigh, which he proceeded to gnaw. Meantime Jan Vanroy and his son were in such consternation, as rendered them incapable of doing any thing to rescue him from this most perilous situation. Hans, however, called to them to drive the horses towards him and the lion, which might compel the animal to retreat. The voice of Hans raised the courage of Vanroy, who instantly fired and wounded the lion in the jaw, which made him quit his hold of Hans, and move to a little

distance. Hans then got to the horses, but finding himself unable to stand, was obliged to mount one of them.

The enraged animal returning to the attack, rushed a second time under the bellies of the horses, who, by their kicking, drove him off; on which he ran to the spot where he had seized upon Hans, laid hold of his hat, which fell off in the struggle, and ran away with it. Hans bled profusely, and lay for two months without any hope of recovery; but after that period his strength gradually increased. He could then walk a little, but the sinews being torn from his knee, he found great weakness in it. He could ride with more ease, but the marks of the lion's teeth will continue with him to his grave.

While under the lion he recollected none of the thoughts which then passed in his mind, but said he was almost dead with terror. However, on the lion leaving him, he began to think of God in a way he had never done before. When the lion had finally left them, and it was feared Hans must bleed to death, Vanroy* spoke seriously to him about God and the Saviour, which made strong impressions on his mind. Some time afterwards he was enabled to resign himself into the hands of Jesus Christ, by which he was delivered from the fear of death.

* Jan Vanroy was one of the three Hottentots who visited London about sixteen years ago, and the husband of Mary. He was murdered by a party of Caffres during the last Caffre war, and at the very time Dr. Philip and I were also in the neighbourhood of Caffraria.

No. VII.

THE LORD'S PRAYER IN THE BOOTCHUANA LANGUAGE.

Hara a chuna	*Father our*
yo mo behoorimo	*there in heaven,*
lina haho le booeewey	*thy name be feared,*
bohoshe ya haho bookley,	*the kingdom of your's let it come,*
ahoonee kaha ratta kahon	*that what you will may be done*
molehaatsing	*on earth,*
oolee chuansee mo behoorimo	*as it is done in heaven,*
re neya ka mecha yokley bohobee	*give us every day our bread,*
in mo nekla mohalliwa chuna	*forgive us our evil*
yakka keebatie mooreetsee onte hela bohalee	*so as we forgive them that do us evil,*
oosee kooang koghe sebing chuna rehooluting	*lead us not in the way of evil,*
mo baharing bahoshe baho wenna	*thine is the kingdom*
ka tahta	*and power,*
le bohoolee	*and the greatness,*
boosee inhoopee.	*for ever.*
Amen.	*Amen.*

No. VIII.

BOOTCHUANA TALES.

THE following absurd and ridiculous fictions are presented to the notice of the reader only because they exhibit, in a striking manner, the puerile and degraded state of intellect among the natives of South Africa. Who can contemplate the ignorance and imbecility which marks this display of Bootchuana *literature* without the liveliest emotions of pity and concern? especially when it has been fully demonstrated, by many pleasing facts, that the African mind is capable by the blessing of God of entertaining the exalted views of revealed truth, and of escaping from the shackles of ignorance and the bondage of Satan.

THE LIONESS AND HARE.

There was a lioness that made a den, and had young ones; a hare came and lived with them. The lioness begged the hare to take care of her children, while she went out to hunt. During her absence, the hare killed one of the young lions, cooked it, and eat the whole, except one hind leg, which he preserved to present to the lioness on her return home. When she arrived, he pretended that he had killed another hare for his little brothers, the appellation which he gave to the young lions, and had preserved a leg for her.

The next time the lioness went from home, the hare killed a second young lion, and continued this practice till only one was left alive. The lioness had always been accustomed, on her return, to send the hare with the young lions to drink; but as only one now remained, he was obliged to bring it back, in order to conceal from the lioness what he had done. At length the hare ventured to kill the only remaining young lion; but to his great confusion, on the return of the lioness, she sent him to fetch his young brothers to be fed. The hare came back alone, saying that the young lions, instead of coming, had scratched him and driven him away. Hearing this, the lioness immediately ran in quest of them, when the hare, conscious of his guilt, fled to the bushes, and took refuge in the hollow part of a mimosa tree. The lioness, not finding her whelps, returned; but as the hare was also gone, she suspected his guilt in the business, and discovering him concealed in the hollow of the tree, inquired if he had seen the young lions. The hare replied that he had not. The lioness retired on receiving this answer, and the hare seized the opportunity to flee to some place of greater security. He chose to take refuge under the wing of an ostrich. The hare, not returning home as the lioness expected, she went again in search of him. Falling in with a flock of ostriches, she inquired of them if they had seen the hare. They said they had not; on which she went to one who was feeding alone, under whose wing the hare was concealed, and asked if she had seen him? The ostrich gave a similar reply. The lioness then commanded her to lift up her wings, that she might see what was under them. On hearing this command, the terrified hare jumped from under the wing, and fled towards the side of the Great River. The lioness coming up, and seeing something lying on the bank, which appeared like a stone, she took it up and threw it, not, as she intended, into the middle of the river, but to the other side. This happened not to be a

stone, but the hare, who immediately stood up, thanked the lioness for the kind office she had performed, ran off, and was no more seen.

THE WISE AND FOOLISH HARES.

THERE was formerly a particular kind of hare accustomed to dwell on the mountains in holes dug by themselves. One, wiser than the others, made different entrances to her cell. Another, who was less wise, made a passage that went straight in, neither crooked nor divided. When the latter retired into her hole to sleep, some one kindled a fire on the outside, in the direction of the wind, which, blowing the smoke and heat into the hole, suffocated her; but the former, having made different passages leading to his cell, easily escaped by the opposite passage from that into which the smoke and heat were blown.

When the foolish hare felt the smoke and heat entering her cell, she called out loudly, "Brother, brother! come and help me, for I am almost suffocated!" but the other paid no attention to her screams; he only laughed, and in sport desired her to stand upon her head, which, while attempting to do, she died. On entering the hole afterwards the live hare took the dead one by the ears, and called out "Stand up, my sister, or I shall eat you up;" but he found she was dead.

After this occurrence, the wise hare, that had horns on his forehead,* began to talk of his wisdom in providing against evil; but while he was boasting, a creature came down from the heavens and snatched away his horns. The hare pursued as fast as he could. The

* There is an animal, resembling a hare, which has horns about four inches long. The scull and horns of one is in the Missionary Museum.

creature, while flying away with the horns, called out to others of its own kind to bring to the hare, a cow whose milk it knew was poisonous. When the hare was about to partake of the milk, a friendly fly whispered that there was poison in it. On receiving this information the hare pretended to drink, but keeping his mouth shut, the milk only touched his lips. At length the hare desired the cow to be taken away, for he could drink no more. Afterwards they appointed the hare to watch the cattle, intending to form some other plan for effecting his destruction; for this purpose they caused so much rain to fall as they thought must certainly drown him; but on coming to the place, when the rain was over, they were surprised to find the hare alive, and their own cattle all drowned, at the sight of which they restored the horns to the hare.

THE SILLY LION AND CUNNING HARE.

THERE was a lion and a hare living together during a time of great scarcity. The hare said one day to the lion, "Where shall we get food?" but the lion seemed indisposed to give his advice; on which the hare said, "I would willingly give my advice, brother, did I not fear you would think me presumptuous;" but the lion, being very hungry, said he should not think so.

The hare, on receiving such an assurance, desired the lion to fill his nose and ears with worms, and lie on the ground as if he were dead. After the lion had done this, the hare ran and informed all the game that there was a dead lion, and invited them to come and see him. The first description of animals who came were tortoises. On viewing him, one of them said to another, "Let us depart, for we never saw a dead lion breathe." Then

came a company of baboons, who overheard what the tortoises had said; on which they remarked, that if the tortoises have said he is alive, we may believe them, wherefore they also retired from the carcase. Afterwards many elks came to the spot, who said to each other that the lion was dead, but immediately on their saying so, he sprang up and killed them all; then choosing the fattest for himself, he left the remainder to the hare.

The hare was offended with the lion for this conduct, and caused it to rain. When the clouds were gathering, the hare said to the lion, "Come, and let us make a house." This they began directly, and when the hare was thatching the roof, he purposely fell from it several times. On seeing this apparent awkwardness of the hare, the lion said to him, "You are good for nothing; let me do it." While the lion was busily employed on the roof, the hare began to cook some meat, during which he secretly made a cord from the sinews of the animal he was cooking. The lion, observing what he was about, desired some food to be handed up to him. While doing this, the hare unobservedly tied the cord round part of his body and pulled it tight; on which the lion said, "My brother, you hurt me!" but after denying that he had done it, the hare gave a violent pull, and the lion fell dead to the ground.

The hare being convinced that the lion was dead, flayed him, and, leaping into his skin, seemed changed into a lion. Going off in the lion's skin, he advanced towards some wolves, who, when they saw him coming, said, "There comes our king!" and they prepared for him their best food, which was stewed meat.

The hare was accustomed sometimes, during the day, to creep out of the skin. On one of those occasions a wolf inquired what footsteps those were which he saw. "I thought," said he, "we had no stranger with us but a lion." This observation made them suspicious, and

they watched the hare, until one day they saw him come out of the lion's skin. A short time afterwards they made a feast, to which they invited the lion. During the feast, the wolves took up stones and began to cast them at him, but the hare leaping from the skin fled, and they saw him no more.

CHILDREN AMONG CANNIBALS.

IN a certain part of the country some women were employed in the fields digging the ground with pick-axes, who sent their children to fetch water from a little distance. When they came to the water, there happened to be a large bird among some trees, singing so prettily as to attract the notice of the children, who followed it from place to place, as it flew, to hear its songs. In this way they were led to a great distance from their parents, when it began to rain. Observing a village not far off, they said to each other, "Come, let us take shelter in the village till the rain be over;" but they did not know that the inhabitants of it were cannibals. On reaching the village a woman invited them to her house, and brought out a sackful of reptiles, which she put before them to eat; but the children said they could not eat those creatures. She afterwards brought out other things, which were equally disgusting.

The children refusing to eat any thing that was put before them, an old woman desired them to point out to her which was the youngest. On their doing so, she immediately put the child into a large pot that stood upon the fire, boiled and then ate it. After eating the child she conveyed the others to an out-house, where she put them to sleep, covering them over with a large skin cloak. On going out, she made fast the door by placing large stones against it. One of the elder boys, who was wiser than the others, suspecting the

object of their confinement, and believing that they were detained to be eaten, kept himself awake, and during the night pinched and awoke the other children, when by their joint efforts they happily succeeded in getting the stones removed from the door, and effected their escape without being overheard by the cannibals. The old woman, finding in the morning that they were gone, went after them; the children seeing her approach, while yet at a distance, hastily climbed up some camel-thorn trees; but she observed where they were concealed, and with an axe cut all the trees down. Just then the bird that had decoyed them to the village made its appearance, and assisted the woman in collecting the children, and bringing them again to her house. On arriving there, one of the women came out and cursed the bird; which being offended, became sulky, and would not eat, but took the children under his protection, and restored them all to their parents, except one who happened to be the child of the woman that had cursed him. This child he carried up into the air, and let it fall from a great height, which caused its death.

CRUEL PARENTS OF A DUMB LAD.

THERE was a dumb young man whose parents greatly disliked him, and privately used means for his destruction. To promote their object, they sent him to attend their cattle in the field; but his youngest sister warned him of their designs against his life, and advised him always to carry his shield and assagais with him. His parents often came to the field to kill him, should an opportunity offer; but being on his guard he always escaped. At one time they brought dogs with them on purpose to seize him, but he eluded the danger.

The conduct of his parents obliged him to flee from that part of the country. In his flight he came in sight of a large town, but saw no inhabitants, only cattle feeding around. Apprehensive of danger, he rubbed his body over with a magical ointment. Arriving at the town, he called at a house, where he found a young woman employed in boiling human flesh, who said, "Why are you come here? Do you not see that I am boiling the flesh of men?" Though dumb he was able to ask her why she did so, adding, "Let old women do it if they will." Upon which an old woman called out angrily to the young one to come to her; but on her refusing, she threatened to boil her also. The girl being afraid would have fled, had not the dumb lad forbidden her to flee, and promised to protect her. The old women then ran to her in a rage; but the lad immediately set his dogs against her, and she was torn to pieces; the dogs eating some parts of her body, and burying others. The lad then seized and carried off many of the cattle belonging to the place; most of which he gave to his little sister, as a reward for warning him of the danger he was in from his parents, and by means of which he had escaped with his life.

CRUELTY OF AN UNCLE TO AN ORPHAN NIECE.

THERE was a little girl and her sister who were orphans, and lived with an uncle and aunt. On one occasion, when the two latter were absent in the field, the youngest girl cried so much for some food, that her sister ventured to give her a portion to pacify her. When her uncle returned from the field, and found out what had been done, he was so enraged that he resolved to have her put to death. To execute his purpose, he took her with him to a distance from the place where they lived.

On the way, she begged that he would not kill her, for she had only taken a small piece of meat to satisfy her little sister; but the uncle was deaf to all her entreaties. He met some people by the way, who seeing the girl weeping, asked what he was going to do with her. He said she must die, because she had cursed him. The child denied having done so, and said she had only given a small piece of meat to her sister. Soon after passing these people he met others going on a commando against some nation, who asked what he was going to do with the pretty little girl. He answered the same as before, as likewise did the girl; on which they murdered the uncle, brought back the girl to her town, and provided a good husband for her.

THE WONDERFUL BULL.

IN a certain part of the country there were three little men, who had a great many cattle in their kraal. On one occasion, when a commando came against them, they were sitting at a short distance from the place, sharpening their battle-axes. At the time the cattle should have gone out to graze, the bull seemed to know that strangers were lying in wait to capture them; he, therefore, drove them back as they approached the gate of the kraal in order to go out. The owners, at first, did not know the cause of the bull's conduct, but afterwards discovering the commando, that had come on purpose to take the cattle, they said to him, "No, no! you must not stop them from going out, but let the commando take them;" on which the bull suffered them to come from the inner to the outer kraal. The proprietors then repeated to him that he must permit the commando to take them; and both the bull and the other cattle were seized and carried off.

One of the commando had tried to kill the chief owner of the cattle, but in the act of throwing an assagai he happened to kill himself. A second, after censuring the conduct of his companion for killing himself, prepared to throw his assagai also against the owner, but he was likewise killed in the attempt. After this none of the commando attempted to take the life of the proprietor of the cattle, but went away with those which they had taken. On reaching their kraal they said the bull must be killed, or he would recover the cattle; on which they killed him, and divided his flesh among the herdsmen and the keepers of the corn-fields; but all who had eaten of the bull died. Afterwards the owner of the cattle appeared, and called out thus to the bull:—"Where are you, that you do not bring back my cattle?" Upon which all the pieces of the bull came out of the dead bodies of those who had eaten of his flesh, and re-entering the bull's skin, he became alive again, and brought back the stolen cattle to the owner.

No. IX.

SOME CUSTOMS AMONG THE INTERIOR NATIONS OF SOUTH AFRICA, APPARENTLY OF JEWISH ORIGIN.

ALTHOUGH the following customs have been already mentioned in different parts of the Journal, it may not be amiss to recapitulate them, in order to exhibit, at one view, the reasons for supposing that they are derived from the Jewish nation, if, indeed, the people who first introduced them into Africa were not the immediate descendants of the Israelites.

1. Circumcision, and despising the uncircumcised.

2. Espousing or betrothing, long before marriage be consummated.

3. Purification by water, and by shaving the head, to do away supposed or dreaded defilement, which they may have contracted by intercourse with strangers.

4. Transferring impurity or infection from individuals to some animal which is slain, as in the case of the King of Lattakoo, after sickness.

5. A brother, (or if there be no brother, the next of kin,) must take his brother's widow, as a wife, to raise up seed to his brother; the children thus born are legally viewed as the children of the deceased. The acknow-

ledged heir to the Marootzee throne is a son of this description.

6. The Kings sitting in judgment at the gate.

7. Women hastening from the city to meet those returning from a distant expedition, and advancing to the city in their company, with singing, shouting, and clapping of hands.

No. X.

SOME ALTERATIONS AND IMPROVEMENTS IN THE COLONY OF THE CAPE OF GOOD HOPE, FROM 1814 TO 1819; COMPREHENDING CAPE TOWN—GEORGE TOWN—UITENHAGEN—GRAHAM'S TOWN—GRAAF REYNET—PACALTSDORP—THEOPOLIS, &c.

I LEFT Cape Town in February, 1814, and returned on a second visit February, 1819. During that period Cape Town, which is the residence of the government, and the chief town in the colony of the Cape, had increased nearly a fifth part.

George, a town two hundred and fifty miles from the Cape, on the eastern coast, had, in 1814, only about four houses; but in 1819 it was increased to a street of nearly a mile in length, though the houses were not standing close to each other, room being left for good-sized gardens.

Uitenhagen, a town fifteen miles from Algoa Bay, had increased one-third; and Graham's Town in the same Drosdy, situated six miles higher up the country, from having only been composed of mere temporary erections, had become a considerable and handsome town.

Graaf Reynet, a Drosdy town about one hundred and fifty miles to the westward of Graham's Town, had increased nearly one half.

A large building was erecting, for an exchange, in Cape Town, and the theatre was falling into decay.

A few houses only had been added to the towns of Stellenbosh, Paarl, and Tulbach.

In no part of the colony did I observe a greater alteration or improvement than at the Hottentot town of Hooge Kraal, now called Pacaltsdorp, which stands at the distance of three miles from George Town.

Dikkop, their captain, (as mentioned in my former Journal, with about sixty of his people,) paid me a visit on my arrival at George Town, on the road to Bethelsdorp, in March, 1813, when he requested a Missionary to be sent to him and to his people. Upon visiting his kraal I found only a few miserable huts, neither gardens nor corn-fields, and the lands remaining in an uncultivated state. Not one person could read, and nearly the whole population were dressed in dirty, tattered sheep-skins, and their bodies filthy in the extreme. They knew nothing about God, the Saviour, the Bible, or any thing valuable.

Soon after this visit, Mr. Pacalt, a pious, disinterested, and active Missionary from the London Society, commenced a mission to this people, and continued with them till his death, which happened only a few months before my return to that country.

On revisiting this kraal in 1819, in company with Dr. Philip, I found the settlement surrounded by a wall, six feet in height, five feet thick at the bottom, and tapering to the top, the whole length being 6,767 feet. Inclosures for securing their cattle in the night-time were surrounded by walls of the same construction, and measured 938 feet. Their gardens were defended by walls of a similar kind, measuring 3,396 feet. The whole quantity of this kind of fence measuring 11,101 feet.

Their gardens contained peach, apricot, and fig trees, potatoes, pumkins, water-melons, cabbages, beans, pease, Indian corn, &c. Almost the whole of the men and

women were on the Sabbath dressed like Europeans. About two hundred generally attended worship; thirty-nine persons were members of the Christian Church; seventy children regularly attended the school, which was taught by a young *Hottentot*, who had been himself instructed at the same school; six boys and seven girls were learning to write and cipher. At the commencement of the mission, only Dikkop, the chief, possessed a waggon; now the Hottentots have five waggons, one hundred and fifty oxen, a hundred cows, fifty-three calves, and a considerable number of sheep.

In the interval between Mr. Pacalt's death and the arrival of Mr. Messer from the mission at Bethelsdorp to supply his place, which might be upwards of two months, the Hottentots resembled a family of children bereaved of both their parents by a stroke; every thing was at a stand, and they appeared as incapable of exertion as though they had been deprived of the faculty of thought. Their captain died a short time before the Missionary, which contributed to render their situation worse; in fact, they resembled an army without officers.

Two Missionary stations had also been erected at Albany, or that part of the colony on the eastern coast, which borders on Caffraria. One established by the Moravians on the White River, near the Sunday River, which, though cruelly destroyed during the Caffre war, by that untutored race, was resumed on the return of peace. Another, founded by the Missionary Society, at Theopolis, near the mouth of the Cowie River, on lands granted to the Society by his Excellency, Sir John Cradock, then Governor of the Cape, from whom also it received its name.

During the Caffre war this settlement was attacked three times by thousands of infuriated Caffres, who were

repelled on each occasion; yet they nevertheless succeeded in carrying off upwards of a thousand head of cattle. In consequence of these repeated attacks, the Hottentots, under the direction of the Missionary, Mr. Ulbricht, (since dead,) raised with great labour a fortification, composed of strong palisades, eight or nine feet in height, and capable of containing the whole population, with their cattle. The sight of this fortification so discouraged the Caffres that they did not venture to attack them any more.

The lands of Theopolis, in the original grant, only extended down the valley to about a mile from the sea; but encouragement was given, both by Governor Gradock and Colonel Cuyler, the Landdrost of the district, to expect that afterwards this tract, lying between the former lands of Theopolis and the sea, should be added to the settlement, provided the Hottentots were industrious, and the number of their cattle so increased as to require more pasturage. While I was travelling in the interior, his Excellency Sir Rufane Shaw Donkin, acting Governor of the Cape, granted to Dr. Philip, for the Society, this land, which grant affording free access to the ocean, as well as more pasturage for the cattle, is likely to prove extremely beneficial to the settlement. It will operate as an inducement to the natives to pay more attention to fishing, for which they might find a regular market at Graham's Town, being only about eighteen miles distant from Theopolis.

It may not be uninteresting to the friends of the Missionary Society to relate a visit, made by Dr. Philip and myself, to the above-mentioned lands, during our stay at Theopolis, in the month of July, 1819.

On the afternoon of the 19th, accompanied by Mr. Ulbricht, we left the settlement on horseback, to ride

along the valley as far as the sea, a distance of about four miles. The hills forming the sides of the valley for the first two miles were thickly clothed with trees, whose foliage is always green. A small river runs, in a serpentine course, along the middle of the valley, seldom exceeding a quarter of a mile in breadth. Little spots on the hills and the valley had evidently been cultivated, but were afterwards destroyed by the ravages of the Caffres. Towards the ocean, the river becomes a standing water, in consequence of a bar of sand running across its mouth, and so completely damming it up that the fresh water can only reach the sea by oozing through the sand.

Arriving at the shore we found a smooth, sandy beach, extending to a considerable distance on each side of the opening by which we entered, and surmounted by a range of low, steep, and remarkably green hills, presenting an insurmountable barrier to the furious waves of the ocean. The constant succession of rolling billows perpetually breaking upon the sands, with the spray proceeding from them, driven before the wind, added much to the sublimity of the scenery.

The termination of Theopolis River resembled a considerable lake, separated from the Indian Ocean by perhaps an hundred feet of smooth sandy beach. Cranes, and various kinds of beautiful sea-fowls, were standing in the lake and on the shore. These and all the surrounding objects wearing at that time a golden hue from the rays of the evening sun, rendered the scene extremely interesting. Our enjoyment, however, was checked by the reflection that probably some of those savage Caffres, who had so lately attacked Theopolis, might be lurking among the neighbouring cliffs or bushes.

After great rains the river acquires such an accession of power as to be able to open a way for itself to the ocean; but no sooner does its waters decrease in strength

than the sea throws up the sandy bar, and again confines the stream to its own narrow vale.

The sun being nearly down, we left the beach to return to the settlement, over the hills on the east, or opposite bank of the river from that by which we had descended. Our progress was at length stopped by the deep bed of a river, skirted on the other side by an impenetrable wood. We descended and passed along its margin among tall grass, and it being almost dark our horses had many hairbreadth escapes from stepping into deep holes, made by the burrowing of the wild boar. At length coming to a wide sheet of water, Mr. Ulbricht, after hastily saying it was the road, dashed into it, when instantly nothing more than his own and his horse's head appeared above water. This mode of crossing rather startling us, occasioned a pause, and we could not help wishing for either a boat or a bridge. Observing our hesitation Mr. Ulbricht immediately recrossed to us, soaked with water, and proposed trying a pass through the wood, made by the wild beasts, which he feared would be difficult to penetrate with horses. Resolving to attempt it rather than wade up to the neck, we followed him to a narrow passage in the wood higher up the river, into which we entered, dragging our horses after us. As it was extremely dark we were obliged to feel our way, and had our progress frequently obstructed owing to the saddles being caught by strong branches hanging across the pass, and from which it sometimes was not easy to get free. Other branches were brought down by the shoulders of the horses coming against them, and shut up the path till they could be removed out of the way. In addition to these difficulties, the track being on a descent the horses were frequently tripped up, by their feet striking against roots which lay across. We several times turned down paths to the left, which seemed to lead out of the forest, but finding the way impassable, from deep pools of water, we were obliged to return to the old track, where we

expected every minute to meet with elephants, lions, or Caffres, either of whom would have been equally unwelcome. However, after pursuing the windings of this intricate path for a time, which appeared to us very long, we succeeded in getting out of it, into ground covered with grass and bushes.

Our worthy guide now expected to discover the road leading to Theopolis, but very soon our course was completely obstructed by an impenetrable thicket, which obliged us to retrace our steps and search for some opening in another direction. At length we discovered the path leading to Theopolis, along which we travelled till we arrived within a quarter of a mile of the place, when we were surprised by observing several musket-shots fired from a thicket which lay between us and the town, these were soon followed by others from different parts, and some from the front of a hill at a great distance. On seeing all this bustle our friend Ulbricht concluded that the settlement was attacked by the Caffres, whom we suspected were between us and it. We halted to consider what was most proper to be done in present circumstances. In consequence of the darkness nothing could be perceived but the flashes proceeding from the muskets as they were fired off. We concluded it would be safest for us to remain silent, till the result of the combat could be ascertained, or to find an opportunity for passing the assailing Caffres. Dr. P. attempted three times to fire a pistol, which he had carried with him, as a signal to those at Theopolis that we were near, but from some cause it would not go off.

We were soon afterwards relieved from our dilemma, by a Hottentot reaching us with the information that the town was not attacked, but that the people, in consequence of our absence so long after it was dark, were alarmed for our safety, and were firing off their muskets to intimidate Caffres should they be attacking us, or to encourage us if we were approaching. One man was

so alarmed when the firing commenced, that, from the middle of the town, he unconsciously fired upwards into the air; there had been also considerable agitation among the women and children. Before our arrival at the town we were met by Messrs. Evans and Moffat, with many Hottentots armed, who had set out to search for us; we were mutually pleased to find our apprehensions altogether groundless.

The greater part of the emigrants who lately left England for South Africa have settled in the vicinity of Theopolis, and to the north and N. E. parts of it. Upon the whole, that part of the colony is pleasant and well wooded and the soil rich, but it is difficult to lead water from the rivers upon the grounds for the purpose of irrigation, owing to the deepness of their channels. Without an artificial watering of the lands, the produce must be very scanty.

In consequence of the frequency of commandoes against the Caffres during late years, I found the game greatly reduced in number, from what it had been on my former visit to that remote corner of the colony.

The great increase of the population in Albany by the arrival of so many emigrants from Britain, and the prudent measures adopted by government, it is very probable will keep the enterprising Caffres within the prescribed limits of their own country, on the side of the colony; nevertheless the improvements they must have made in warfare by their combats with the colonists for a series of years, may render them formidable and troublesome neighbours to the nations on their borders

No. XI.

EXPERIMENTS BY SINKING BOTTLES IN THE OCEAN.

DURING my former voyage to South Africa, we sunk wine-bottles fifty fathoms into the sea, after they had been secured from the admission of water, in the best manner we could devise, by covering the corks with rosin; on that occasion they were brought up full of water, but without any visible alteration in the cork or rosin, which led some to imagine that part of the fluid had entered by the pores of the glass, and some persons even supposed the water might thereby have been divested of its saline particles.

To settle those points, a friend had presented me with two crytsal globular bottles, hermetically sealed, and made on purpose by Messrs. Pellat and Green, St. Paul's Church Yard.

In lat. 14. 27. N. to the westward of the Cape de Verd Islands, these and some other bottles were sunk by permission of Captain Creery of the Westmoreland, bound for Bombay, two hundred perpendicular fathoms, by means of two leads, the one weighing twenty-two, and the other twenty-eight lbs. To pull up this great length of rope and weight of lead, required the exertion of ten men for a quarter of an hour.

On the two globular bottles being brought on deck, they were found empty; but a wine-bottle sent down at

the same time, corked and plastered over with rosin came up, full of water, with the cork inverted. This we could not mistake, as the head was covered with red wax previous to the application of the rosin, and upon its reaching the deck it was indeed still corked, but the waxed end was undermost, in the neck of the bottle. Another wine-bottle had the pitch remaining entire on its mouth, but the inside was nearly full of water, in which also the cork was swimming. Two other bottles were full of water, but the corks and rosin of these were in the same state as when let down. The water in the inside was not fresher than before its entrance.

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VOL. I.

PAGE

No. 1. Author's method of travelling in the Interior of South Africa, *to face the Title.*

2. Map of South Africa ..... *to face* 5

3. King's District of the City of Kurreechane in the Marootzee Country 222

4. Houses and Yard of Sinosee, in Kurreechane 244

5. Moeelway, young King of the Marootzee 260

6. Liqueling, Regent of the Marootzee Nation 265

7. Interior of Sinosee's House, Kurreechane 269

8. Plate, containing House to protect from Lions, Tammaha House, Furnace, &c 276

9. Head of Unicorn 294

VOL. II.

No. 1. Mahooloo, Queen of Lattakoo, in full dress, *to face the Title.*

2. Burder's Place, New Lattakoo, containing Mission Houses and Church ..... *to face* 55

3. A Lattakoo Chief and his Wife 138

4. Dress worn by Females at the Annual Circumcision Feast at Lattakoo, and the Rain-maker's Wife at Kurreechane 201

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